WORLD CALL

The Teaching Hour

NOVEMBER 1935

Price 15 Cents

The 1935 One-Day Conventions*

The 1935 One-Day Conventions are held this year under the auspices of Unified Promotion. These conventions for many years have been administered by the United Christian Missionary Society and have become a major convention enterprise among the churches. The attendance for the past few years has averaged from 50,000 to 60,000. This year there will be held beginning September 23 through December 20, 240 One-Day Conventions. Attend the One-Day Convention nearest you.

Indiana	Nov.
Huntington	4
Kendallville	5
Mishawaka	6
Gary	7
Monticello	8
Kokomo	11
Muncie	12
Richmond	13
Shelbyville	14
Indianapolis	15
Russellville	18
Spencer	19
Vincennes	20
Evansville	21
Mitchell	22
New Albany	25

West Virginia	Nov.
Princeton	5
Charleston	6
Huntington	7
Wheeling	20
Fairmont	21

Kentucky	Nov.
Flemingsburg	8
Newport	11
Lexington	12
Stanford	13
Eminence	14
Louisville	15
Glasgow	18
Central City	19
Benton	20

District of Columbia	Nov.
Washington	4

Maryland	Nov.
Baltimore	5

Pennsylvania	Nov.
Philadelphia	6
Kingston	7
Canton	8
Williamsport	11
Johnstown	13
Brownsville	14
Beaver	15
Pittsburgh	18
Washington	19

Michigan	Nov.
Benton Harbor	4
Grand Rapids	5
Cadillac	6
St. Louis	7
Detroit	8

Ontario	Nov.
St. Thomas	11
Toronto	12

New York	Nov.
Buffalo	13
Rochester	14
Auburn	15
New York City	18

Tennessee	Nov.
Jackson	4
Nashville	5
Memphis	6
Knoxville	7
Chattanooga	8

Alabama	Nov.
Athens	11
Birmingham	12
Mobile	13
Montgomery	14
Lanett	15

Missouri	Nov.
Carrollton	4
St. Joseph	5
Maryville	6
Kansas City	7
Windsor	8
Joplin	11
Springfield	12
West Plains	13
Dexter	14
St. Louis	15
Fulton	18
Paris	19
Hannibal	20

Illinois	Nov.
Bloomington	4
Danville	5
Allendale	6
Vienna	7
Benton	8
Vandalia	11
Decatur	12
Jacksonville	13
Rushville	14
Galesburg	15
Moline	18
Lanark	19
Chicago	20

Wisconsin	Nov.
Janesville	21

Virginia	Nov.
Woodstock	4
Gilboa	5
Richmond	6
Norfolk	7
Dundas	8
Martinsville	11
Lynchburg	12
Roanoke	13
Pembroke	14
Bristol	15

Oklahoma	Nov.
Hooker	4
Vici	5
Enid	6
Oklahoma City	7
Lawton	8
Ponca City	11
Okmulgee	13
Tulsa	14
Miami	15

Arkansas	Nov.
Fayetteville	4
Little Rock	5
Jonesboro	6
Forrest City	7
Texarkana	8

Louisiana	Nov.
Mansfield	11
Jennings	13
Alexandria	14
Baton Rouge	15

Mississippi	Nov.
Utica	18
Greenwood	20
Okolona	22

Montana	Nov.
Great Falls	4
Butte	6
Missoula	8

Idaho	Nov.
Twin Falls	11
Boise	13
Lewiston	14

Oregon	Nov.
La Grande	15
Hood River	18
McMinnville	19
Portland	20
Eugene	21
Medford	22

New Mexico	Nov.
Roswell	4
El Paso, Texas	6
Albuquerque	7

Colorado	Nov.
Pueblo	8
Grand Junction	11
Denver	13
Fort Morgan	14
Fort Collins	15

Wyoming	Nov.
Casper	18

Washington	Nov.
Yakima	4
Seattle	5
Mount Vernon	6
Olympia	7
Longview	8
Wenatchee	11
Spokane	12
Palouse	13
Walla Walla	15

Kansas	Nov.
Atchison	4
Topeka	5
Belleville	6
Phillipsburg	7
Colby	8
Abilene	11
Pratt	12
Hutchinson	13
Wichita	14
Winfield	15
Coffeyville	18
Pittsburg	19
Burlington	20
Kansas City	21

Nebraska	Nov.
Scottsbluff	1
Kearney	4
Giltner	5
Lincoln	6
Omaha	7
Auburn	8

S. Dakota	Nov.
Watertown	11

Minnesota	Nov.
Mankato	12
Austin	13
Minneapolis	14

Manitoba	Nov.
Winnipeg	18

Arizona	Nov.
Phoenix	1

California	Nov.
Fresno	4
Lodi	5
San Francisco	6
Marysville	7
Watsonville	8
El Centro	12
San Diego	13
Fullerton	14
Pomona	15
Los Angeles	18
San Pedro	19
Pasadena	20
Santa Barbara	21

District and One-Day Conventions Combined

Ohio	Sept.
Hamilton	23
Dayton	24
Sidney	25
Columbus	26
Coshocton	27
Portsmouth	30
	Oct.
Nelsonville	1
Bethesda	2
Shreve	3
Canton	4
Toledo	8
Bedford	9
Girard	10
Ravenna	11

Iowa	Sept.
Centerville	30-Oct. 1
	Oct.
Newton	2
Winterset	3, 4
Cherokee	7, 8
Vinton	9, 10

Texas	Nov.
Van Alystyne	4
Dallas	5
Crockett	6
Houston	7
San Benito	8
Sabinal	12
Austin	13
Temple	14
Fort Worth	15
Marfa	18
Midland	19
Ballinger	20
Spur	21
Crowell	22
Amarillo	25

*One-Day Conventions in Georgia, Florida, North and South Carolina will be held December 2 to 20.

World Call

At the One-Day Conventions

Again, as in other years, WORLD CALL will participate in all of the One-Day Conventions. More than one thousand free copies of recent issues of this International Magazine of Disciples of Christ will be sent to the two hundred forty conventions as evidence of WORLD CALL'S desire to cooperate in the brotherhood's program of Recovery and Advance. The editor will lead the group visiting Alabama, and the National WORLD CALL Secretary will accompany the Kansas team. Two hundred forty WORLD CALL representatives will have part in the programs, bringing brief messages, leading conferences, answering inquiries, receiving subscriptions at the low special price of one dollar and enlisting local workers in the WORLD CALL "Plus Thirty Campaign" to lift the levels of the church's life.

Circulation Corner

The special Ministry number of WORLD CALL, I think is one of the most comprehensive we have ever had, and I do not have the word to express my feeling of gratitude.

A. E. CORY.

Indianapolis, Indiana.

If all our church members took WORLD CALL, missions would go forward, so we talk it all the time. It is one of the finest publications known or seen on a library table.

MRS. TOM DAVENPORT.

Tucson, Arizona.

Mrs. R. L. Cecil, WORLD CALL secretary, and wife of the pastor of First Church, Pratt, Kansas, writes that their missionary society has been reorganized with eleven new members, and sends in a list of twenty subscriptions, sixteen of them new ones. They were thus able to claim two free subscriptions.

I am an ardent reader of the WORLD CALL magazine. This city where I reside temporarily has a fairly good-sized library with a great number of different magazines and pamphlets; among them is the WORLD CALL. As I have read concerning the world religious activity, movements, trends and education in nearly every copy of your magazine, I cannot help but feel that anyone who has a definite view of life and who is willing to serve humanity can find a way by which the criteria of a good life can be attained.

ALBERTA G. SANTIAGO.

Muncie, Indiana.

A Good Idea

The Oxford, Kansas, missionary society, sending in ten WORLD CALL subscriptions, claims one free subscription to be used as program material, thus enabling the subscribers to keep their numbers intact. In sending the subscriptions, Mrs. Arthur J. Aiken mentions that one person on the list is a member of the Methodist Church. After borrowing a copy, she wished to have the magazine for herself.

An Enterprising Group

Since July 24 the Frankfort, Kentucky, church, Mrs. Robert R. Gum, WORLD CALL secretary, has sent in twenty new subscriptions to WORLD CALL and twenty renewals. This enabled the church to secure for its library all six of the study books listed in our special book offer.

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World Call

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The Threshold

Our Cover

One's first thought as he beholds Feldmann's picture, "The Boy Jesus in the Carpenter's Shop," sometimes called "The Teaching Hour," is that it does not represent biblical times, but the sixteenth century, the age of Martin Luther. The artist chose through this imagery to bring this and other Gospel messages home to the people of his day and well he has succeeded.

Down through the centuries, even until a generation or two ago, the home assumed a major responsibility in the spiritual welfare of the family and Christianity triumphed, but in later years, with few exceptions, this obligation has been sidestepped altogether. Is it any wonder then that we are now confronted with a civilization that is pagan to the core?

This great picture certainly reflects the part that parents must assume in education in religion and morals if our civilization is to endure, much less make progress. It should be the task of the church and other related agencies to supplement the work of the home but no institution can take the place of parents in fulfilling this sacred parental obligation.

—Abbott Book.

Armistice

We face the nations with one hand outstretched
In greeting, and with peace upon our lips;
But in our hearts a question, in our minds
The haunting echoes of the song of war,
The song that sets the world a-tremble still
And shakes the very pillars of our faith.

How long before the peace can pass our lips,
Can claim our minds and drive out old distrust?
To doubt mankind is but to doubt ourselves.
When shall our fingers dare to drop the sword,
While with unquestioning eyes we reach two hands
In open comradeship to all the world?

—Eunice Mitchell Lehmer,
In *Christian Century.*

Congregationalists Will Take Peace Plebiscite

In order to determine actual convictions of their membership the Congregational and Christian churches will on Armistice Sunday, November 10, take a poll of their members on the question of peace. The project was authorized by the General Council of the church at Oberlin in June, 1934, and will be carried out by the newly formed Council for Social Action. During the week of November 3 a ballot will be placed in the hands of each member of the church on which he is asked to indicate his belief "as a Christian" regarding the bearing of arms or otherwise supporting (1) Any war in which the United States Government may declare, (2) any war declared by United States Government against an internationally recognized aggressor, (3) a war declared by the United States after making the utmost use of every agency for peace, (4) a war in which the United States has been invaded, and (5) no war which the United States may declare. It is believed that these five alternatives will cover every shade of opinion on the war question to be found among Congregational and Christian churches.

Thanksgiving Sunday

What tragedies have fallen upon us because of the lack of Christian teaching in church, home and state? War; the defeat of prohibition; the wave of crime; our Godless economic dislocation; race prejudice; the corroding of the social consciousness and the chilling blight of secularism have all left their mark on the life of today. Christian education seeks to fortify life with high ideals and provide experiences which strengthen character. Then when temptation comes, because of the undergirding of true motives and pure desires, life grows to full realization and proves to be rich in eternal qualities.

Religious education endeavors to provide for the church means whereby it can train a leadership, secure materials, organize groups to meet the issues and problems of life facing the church. Your offering to religious education advances the character-building processes of the brotherhood. If we are not aware of the devastations of the past years and are not prepared to meet even more difficult crises in the future, what will become of the church?

Support religious education on November 24 with general offerings so that religious education may in turn serve your church.

Campbell Association

The Campbell Historical and Memorial Association of Bethany, West Virginia, is seeking funds for restoring the historic home of Alexander Campbell in Bethany. Churches and individuals may send contributions to this cause by addressing the president, Mrs. R. M. Addleman of Bethany, West Virginia. It is recalled that the property itself came to the Disciples through the generosity of an Episcopalian, Earl W. Oglebay of Cleveland. It is to be hoped that there will be forthcoming support which will make possible the safeguarding of this shrine.

The Advance

One of America's most influential religious journals, *The Advance,* recently changed from weekly to monthly publication. This step of necessity involves such important changes as to content and form that there is always a danger of failing to hold one's developed constituency. In the case of *The Advance,* however, there should be no loss whatever. If the first issue in the new form is any criterion the Congregationalists will be quick to recognize the ability of its distinguished editor, Dr. William E. Gilroy, not only to pass through the transition period safely, but to bring to it something in the nature of an event. Many will regard the October number as superior to the former weekly issues. And that is high praise.

"The Plus Thirties"

Some years ago World Call stated that if it could bring its subscription list to a total of 40,000 the price of the magazine could be reduced to $1.00 per year. While that goal has not been reached there has been a steady gain in circulation until in June the paid subscription list was 31,432. Believing that the time for further advance is at hand World Call is announcing a "Plus Thirty Campaign" to raise subscriptions 30 per cent above the June 30 figures. Every church is asked to accept a goal equal to its subscription list of June 30, PLUS THIRTY per cent. This campaign began October 15 and closes December 31. During this period World Call offers to receive subscriptions either singly or in groups at the low rate of $1.00. This is good for new subscriptions or for renewals. One free subscription will be given for ten paid subscriptions sent in at one time. A Christmas card will be sent with gift subscription on request. We can lift our subscriptions to 40,000 if every church will take seriously this challenge. Join the "Plus Thirties."

Playwriting Contest

A playwriting contest of significance is being sponsored by the Religious Drama Council of the Greater New York Federation of Churches, 71 West 23rd St., New York City. For the best one-act religious dramas the following awards are offered: first prize, $50.00; second prize, $25.00; third prize, a bronze medal donated by Samuel French. The contest began October 15, 1935, and closes February 15, 1936. Detailed information concerning the conditions of the contest may be secured by writing the Religious Drama Council at the above address.

WORLD CALL

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VOLUME XVII NOVEMBER, 1935 NUMBER 10

Armistice Sunday

NOVEMBER 10 is Armistice Sunday. Every church which calls itself Christian should use that day to preach the Christian gospel of peace through good will and realistic cooperation. It has been our experience that vast good can be accomplished by using Armistice Sunday to affirm the church's conviction that humanity's only way of escape from impending disaster is through the renunciation of war and the development of a machinery of peace which will provide for the pacific settlement of the inevitable disagreements of nations with conflicting interests. Such use of the day, while productive of good when confined to a single church, is particularly effective as the Christian forces of a community are able to unite and speak with a common voice. Armistice Sunday, 1935, is no time for the retreat of the forces of peace. Let the church speak out!

A Unique Anniversary

ONE of the most satisfying features of the observance of the 25 years of service of the national department of religious education is its educational character. No campaign for funds is announced; there is no flare of drums and no waving of banners. Rather, is the emphasis upon the need for a reevaluation by the church itself of its total program of Christian education. Such an observance, we repeat, is wholly compatible with the educational program as it has unfolded through this quarter century of the department's existence. Perhaps the most vivid personification of this ideal is discoverable in the department's field man. Quietly, effectively, he goes about his work of serving the local church, helping it to see its own task, counseling its leaders, training and inspiring its youth. If the church has a more patient, considerate, self-effacing servant we should hesitate to name him. Inquire of almost any pastor and he will agree that this is true. Inquire further and you will discover that such service is pretty much taken for granted and that the average church shows scant concern for the support of this essential worker. Perhaps he is himself partly at fault in that his attitude and approach are such that he is unable to plead his own case. Possibly it is simply that as we habitually ignore the essential, everyday services of our nearest of kin, so we pay tribute to the religious education worker by making him a member of the family. In any event, religious education deserves better treatment at our hands. On Thanksgiving Sunday every Bible school in our brotherhood should make to this cause an offering worthy of the traditions of the department's 25 years of service and in keeping with the regard in which the church holds its good friend, the field man.

Responsibility and Neutrality

MANY sincere friends of peace disagree as to the best way to avoid war. One way is that advocated by England and the League in urging collective responsibility for preventing war and, failing in that, for the fixing of blame and the imposing of penalties. Another way is that proposed by peace leaders of the United States Senate in neutrality laws providing for refusal to become involved in the kind of commerce which leads to international complications. Which way is right? Our answer is, "both." The British principle of collective responsibility is the ultimate way out. To it belongs the future; to it America and the world will yet come. At the same time, we are convinced that, in view of the position in which we find ourselves, the Senate's decision was a wise one. Not that we are at all persuaded that such laws would actually keep us out of any major and continued war. Such a view is quite too naïve. It is unlikely that we should be able to withstand the temptation to build on trade relations with belligerents a fleeting prosperity which would be followed by inevitable involvement. Nevertheless, we believe in the neutrality legislation as affording the best basis for an extremely fragile hope for an isolated security of a nation which, with Germany and Japan, remains outside the world's one serious effort on behalf of peace through collective responsibility.

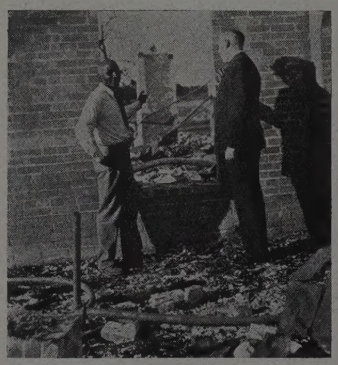
"If"

AN INTERESTING "if" of the present crisis concerns the probable course of the Italo-Ethiopian controversy with America in the League. Interesting but fruitless! Having chosen to remain outside, America has no word effective to stay the course of a dictator whose mad acts may yet involve our every inhabitant.

I Saw Jarvis

SOME years ago I preached a sermon on the subject, "When He Saw, He Was Moved." The point of the sermon was that when Jesus saw the multitudes he was moved with compassion, so when we really see we, too, are moved. I am never so certain of the truth of this principle as when I come from viewing for the first time some great missionary, educational or benevolent enterprise carried on by our brotherhood. Last week on my way to the International Convention, I stopped off at Hawkins, Texas, and saw Jarvis.

Just two days before I was to leave, word came that fire had completely destroyed the main building which housed the boys' dormitory, classrooms, chapel, dining hall and creamery, together with two smaller buildings and a large store of food. At once I suggested that my presence would only add to the confusion and that I should postpone my trip, but Miss Dale Ellis thought otherwise and on the following day there came a telegram saying that I was to come on.



Ben Holroyd of Cleveland, viewing the ruins at Jarvis

Naturally, I expected that school would be suspended for a few days or weeks until suitable arrangements could be made. Imagine then my surprise to learn upon arriving that in the night, while the building was still in flames, President Ervin, though ill, had called together his assistants and laid plans whereby a few hours later breakfast was served on time in spite of the complete destruction of the kitchen, dining hall and storage rooms. That very morning, as the ruins smouldered, the classes met in quickly improvised quarters and met on time.

On its 864 acres, of which twenty-five are tillable, Jarvis raises most of its supplies, spending on an average of only $4.08 per month, per pupil, for food. Great quantities of this went up in smoke last week; turnips, beans, kraut, peas, potatoes and 1,000 one-gallon cans of blackberries and 110 bushels of peaches which the students had canned. The great woodpile in reserve for the winter was burned, too, To the boys that represented a heartless waste of long hours of labor.

All this is gone, but much is left. The grounds and remaining buildings are far better than I had supposed. Of course, there is immediate need for new buildings to house the boys and provide decent classrooms. I hope, too, that Texas people and others will send crates and barrels and carloads of foodstuff to replace the supplies which were burned. When the buildings planned are completed, Jarvis can go on. And Jarvis *will* go on for something else is left. It is the Jarvis spirit. I saw it in that calm Christian gentleman, President Ervin, and in Professor Berry, who is in charge of the farm. I saw it in the other teachers and in the students. I saw it, too, in friends of the school in neighboring Texas churches. I did not meet Boyd Keith, Dallas business man, president of the Jarvis Board, but I know he has that spirit, also. It is a spirit that says, "Jarvis is worth while, worth sacrificing for. Jarvis is ours."

At San Antonio the Jarvis octette sang as if inspired. I think the members felt that they were singing for Jarvis and that much depended upon them. The people of the convention almost disrupted every program where the octette appeared, by prolonged applause which would not be denied its encores. I rather think—I almost know, that the brotherhood will see Jarvis through.

Hopkins at Society Dinner

ONE of the most appropriate and happiest addresses at San Antonio was that made at the United Society dinner on Wednesday evening by Dr. Robert M. Hopkins, secretary of the World's Sunday School Association. Dr. Hopkins referred to his recent visits to world mission fields of the Disciples and enumerated six impressions arising out of his study.

First, he was impressed by the choice of our fields which he regards as highly strategic.

Second, he remarked as to the character of our leaders as evidenced by the fact that such of them as Emory Ross, S. Guy Inman and Herbert Smith have assumed interdenominational responsibility.

Third, he bore testimony to the ability of our nationals many of whom are recognized as eminent Christian leaders in their countries.

A fourth comment was to the effect that in our missionary work we have devoted ourselves to the major interests, such as evangelism and education and basic things which count most for the kingdom.

A fifth observation had to do with the need for more frequent visits to the fields by our secretarial force for the sake of the fields and for our own sake.

A sixth impression was that our brotherhood leads in cooperative endeavor. In some churches, said Dr. Hopkins, the people believe in cooperation but the boards hold back. This is not true of our leaders for they are truly representative of the Disciples' sincere desire for cooperation in kingdom enterprises.

Groundwork in Leadership Training

By MAURICE W. FOGLE*

•

WHEN a teacher is unusually successful with a class, it is only natural to seek the reason. In our adult department there is a woman teacher who seems to have splendid abilities. The lessons are interesting and stimulating. They are challenging and evangelistic. They are logical in arrangement, orderly in thought, yet all the while lighted by beautiful windows of illustration. There is, moreover, a deep undertone of spirituality always noticeable.

What is her secret? Perhaps there are many reasons for her abilities. But last winter it was discovered that *this teacher had, a number of years ago, attended leadership training classes every Monday evening from September to May, except one, for three years.* That preparation alone may not be the secret of her successful teaching; but it sounds suspiciously reasonable that it accounts for much of her skill.

How seldom do we find in any church school men and women who have taken religious training that seriously!

Arousing church leaders and workers to attendance in regular leadership training courses is, in nearly all churches, very difficult. Perhaps it is because of our excessive busyness with other things. At any rate, when schools of study with helpful courses are announced by superintendents and pastors, very little voluntary response is made. It takes considerable solicitation and urging to persuade the people who ought to train themselves more efficiently to do it. There are some few in every church who are either naturally so disposed or previously stimulated, who will enroll for a course almost every year. Such workers take pride in leadership training credits, and, even more than that, in keeping up to date in their methods.

No one realizes this difficulty more than the leaders of religious education. They see that even in churches where those in charge stand for the highest educational ideals and principles the general attitude toward additional personal training is deficient.

Consequently, at Hamilton Avenue, we are trying to re-think our leadership training program. We have attempted to look at the situation very frankly and very critically. Our teachers have a good opportunity to attend a cooperative school of the Northern Methodist, Evangelical and Christian churches—one is being held this autumn. The best of teachers are available, members of Eden Seminary (Evangelical) being willing to assist in the faculty. The officers of our church school are in hearty sympathy with this set-up; yet yearly we are disappointed in the number of our workers who enroll. Perhaps there are seven or eight out of forty.

WE SEEM to be up against the stubbornness of a hard fact. The opportunity is undeniable; but people will not take advantage of it.

Nevertheless, a church cannot give up in the matter of training its leaders, no matter what the situation. The work of Christ cannot continue successfully without standards of excellence. Teachers who remain unfamiliar with educational methods and aims will not only teach pupils poorly, but harmfully. We must *improve,* if we are to *exist.*

We believe it necessary to begin in elementary fashion and awaken somehow the desire for personal advancement. If this can be done, teachers will set other things aside and make sacrifices to attend study classes.

WE ARE therefore conducting an experiment. We are endeavoring by suggestions, interviews and counsel, to introduce our teachers in three departments —others to be drawn into the plan later—to a number of practical books on teaching, personality problems, departmental procedure and kindred subjects. We are beginning with a small, usable, up-to-date library. To expose most people to whole cases of books is to create dismay rather than incentive. It is the policy to keep ten to fifteen books in a conspicuous place in the church office, labeled, "Religious Education Books," where they may be obtained readily and checked out properly. This is much better than the plan of having a church school library in some side room, sometimes locked, sometimes open, nearly always in dust and disorder. *Books must look as if they were being read, if people are to keep on reading them.*

EACH person is to record his name on a pasted-in slip of paper within the book, when he has finished it. This will give us some indication of how successful the plan will prove to be. Already much interest is being shown, and the books are being used. Of course the fruits of this experiment cannot be foretold. It will take a year's time to show many results. But this is the proper groundwork for more advanced leadership training. We believe it will produce a more eager, earnest and qualified group of workers.

*Minister, Hamilton Avenue Christian Church, St. Louis, Missouri.

—*Front Rank.*

Building Through Summer Conferences

By H. L. PICKERILL*

SINCE the turn of the century several movements have been launched within the church which were destined to change the tempo and the direction of our brotherhood life. Among these we should make special mention of evangelism, The Men and Millions Movement, unification of organizations and religious education.

Following the World War there emerged a new consciousness on the part of adult society of the significant place of youth. At the same time we found youth disillusioned, confused and somewhat skeptical. At such a moment it was indeed prophetic that there arose within the religious education movement the summer young people's conference. Within a relatively brief period of time this youth crusade has reached such proportions that future church historians must reckon it as one of the outstanding developments during the first third of this century.

From a small beginning of less than half a dozen conferences with a few hundred delegates, in 1920 the conference movement reached an attendance this year of almost 7,500 young people in eighty-two conferences. Almost a thousand adults who have been especially successful in the leadership of youth served on the faculty in the summer of 1935. Eight of the conferences were held in foreign countries. Missionaries who have served on conference faculties in the homeland have carried the movement back to their own young people. Youth there have responded enthusiastically and conference has become an effective missionary abroad.

This rapid growth becomes more significant when it is remembered that these young people are selected because they represent the best in consecration and leadership to be found in our local congregations. Many churches have set a high standard as a guide for choosing delegates. The young people are often sent out from impressive dedication services which heighten their appreciation of conference and their obligation to the home church. A large number attended four years and receive the conference diploma.

Like other spiritual movements conference cannot be measured statistically. It has brought to our youth a new meaning of personal religion. At the same time an emphasis upon the broader reaches of the Christian message has been given. Conference youth have become aware of a need to apply the principles of Jesus to every area of our social relationships. Skills have been developed that make it possible to translate new vision into action.

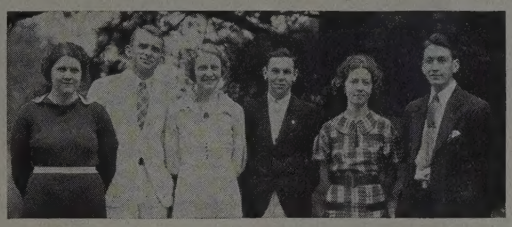
It is not uncommon to find many departments of children's and young people's work in our best churches almost entirely manned by young people trained in conference. These new workers have greatly changed the whole problem of leadership in Christian education. Many have been inspired to train for full-time Christian service.

The church has been made aware of its youth and the young people have discovered themselves as a group through conference. Many churches rely upon this

*Student Counselor, University of Michigan and Field Director of Religious Education for Michigan.

group to assist in Sunday evening services and other programs through addresses, music and dramatics. They are increasingly serving on church boards and in other important areas of church life.

We have today more competent leaders of youth in local churches than ever before as a result of thousands of ministers and laymen serving in conference. Through this fellowship with trained deans and directors in the conference program new resources and skills have been added for a more effective leadership of youth.



Officers for 1936 Pot Rock Conference, Blue Ridge District, Va.

Early in the movement the curriculum of conference was determined by a careful study of the needs of youth and of the church. The syllabi for various courses were prepared by practical leaders who had been especially successful in guiding youth in a specific department of work. The entire program was studied and approved by the curriculum committee of the United Society. This committee has continually studied this program and has, through the years, made changes which were advisable in the light of past experience and new needs.

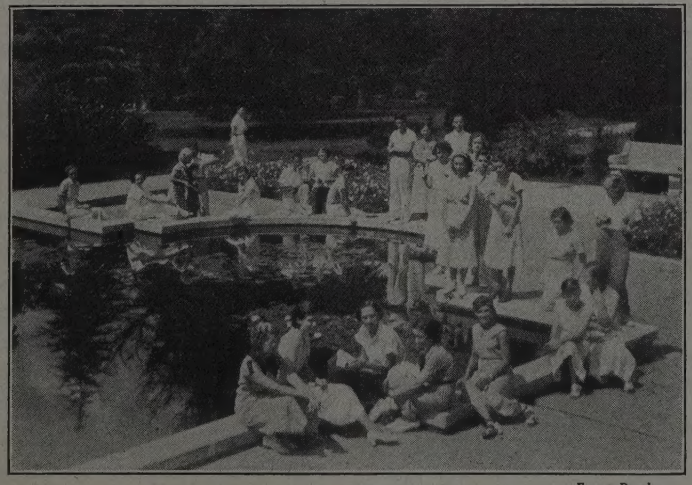
Each conference is led by a dean who has had special training for his task. He is assisted by a director who in most cases is a field worker in Christian education. These leaders, assisted by ministers and laymen who have given special attention to guiding youth, constitute a leadership which guarantees success. In the forefront of this group is our director-general, Myron T. Hopper, who came up through the conference movement, and who brings skill and consecration to the task. These workers maintain the best educational standards. Full credit for our conference program is given in the International Camp Conferences of the International Council of Religious Education.

Each year a number of important experiments are carried forward in conference. During the past summer Christian race relations were fostered by having present two or more races together in conferences. Adult leaders of youth were brought into several conferences last summer and given special training for the first time. In keeping with the general movement in Christian education the needs of individuals are being studied by new techniques. Freedom and flexibility bounded by the discovered needs of the pupil mark the entire program.

Urgent demands have persistently come from many quarters to extend the conference movement more rapidly. Our leaders have been wisely conservative in expanding only as rapidly as financial resources and leadership can assure permanence and stability to new conferences. With this rich history and these fundamental principles as a foundation we feel that the conference movement may become increasingly significant in kingdom building.

Important in the conference movement has been its extension to other countries, especially to our mission fields. Through gifts by the young people of the United States, assistance has been extended to conferences in China, Argentina, Porto Rico and Mexico. Counsel has also been given by the department of religious education, cooperating with the foreign department of the United Society.

The most recent foreign conferences were those in Mexico. A young men's conference was held in San Luis Potosi in the fall of 1934 and a girls' conference was conducted in Zacatecas in the spring of 1935. Both were planned at the time that Roy G. Ross, secretary of the department of religious education, was in Mexico in March of 1934. The first was held under the leadership of Señor C. Baez Camargo, religious educational leader of Mexican Evangelical churches. Through this conference Dr. Camargo helped train our own leaders for camp work so that they were able to conduct the girls' conference without assistance. In a recent meeting in New York, Dr. Camargo spoke in terms of high praise of the leadership developed by our missionaries for this important work, paying special tribute to Señor Samuel Rocha, our pastor at Aguascalientes and director of our young people's work in Mexico. Here, as elsewhere, the outlook is bright.



Vesper Pool, Belhaven College, Miss. —*Front Rank*

W. C. Parry

Silver Anniversary Plans

By WILBUR C. PARRY*

BIRTHDAYS are mountain peaks on the path of progress. They offer a two-way outlook. There is the backward look which calls to mind the experiences of the past and the forward look which presents opportunities for the constructive use of the findings of these past experiences in an ongoing process. Brotherhood religious education work has made worthy achievements the past twenty-five years. Looking to the future, it sees new problems in a needy world, confused by tangled thinking, for which it must assume large guiding responsibility. Worth-while thinking and acting must come largely from the enlightening and motivating processes of vital Christian education.

The objective of this Silver Anniversary might be briefly stated as follows:

To advance the kingdom ideal both in individual lives and social customs by the developing of an adequate and worthy plan of Christian education based upon past experiences and present situations and which will find expression in the lives of the majority rather than just the minority.

It is the plan of the department of religious education that this Silver Anniversary of brotherhood religious education work should find expression in a period of program planning and not mere sentimental reflections on past achievements. It is hoped that this will be a year of clear thinking and planning on the part of local, state and national groups. Along with this careful planning for the future, appreciation should be expressed for the achievements of the past and present. The possibilities of a new day should be presented. Men and women, young people and children should be challenged to move forward together to build a new world through Christian education.

Plans and Procedures

State Commission Conferences: This past year twenty-seven state-wide and area conferences were held with religious education commission members, leading pastors and secretaries. Some seven hundred of our brotherhood leaders thus came together to consider the general problems facing Christian education and the work of our churches and to plan the anniversary observance.

Religious Education Week Observance: The department of religious education prepares each year special helps for local church use during Religious Education Week—the last of September. This year these materials were built around the idea of evaluating present situations in local churches and helping local church leaders build effectively for the future. They may still be obtained free of cost from the department of religious education. This local church material is basic to the whole program-building phase of the anniversary. In connection with this local church program building it is hoped that as a basis for further work, the history of religious education will be gathered for purposes of evaluation and to gain an appreciation of the past.

State History and Program Development: Along with local church development comes the development of that cooperative type of work and mutual service heading up in the state or area department of religious education. From now until the summer of 1936 state departments will be gathering the history of the educational work in their states, evaluating the results of present practice, and building a program of advance. All of this will be released to churches as a guide to further development.

National History and Program Development: A national history of religious education is being prepared to run serially in *The Christian-Evangelist* and then to be published in book form. This history of brotherhood religious education along with the plans for the future being prepared by local church and state groups will largely give direction to the type of program to be sponsored by the national department in the days ahead.

The Popular Observance

With thousands of local churches planning programs of advance, with all state and area commissions of religious education uniting the best thinking of local church leaders in building for the future, and with the national department of religious education linking together our entire North American brotherhood in the cause of Christian life building—the future surely looks promising. What ought to be done can be done if all work together.

The Silver Anniversary of religious education is an opportunity to find what *ought* to be done and to so join hands in a common fellowship of purpose that it *will* be done.

*Director of adult work and field administration, department of religious education.

Leaders for Tomorrow's Paraguay

By MALCOLM L. NORMENT*

Allen Stone Building, Colegio Internacional, Asunción

RECENTLY a young doctor and three missionaries were at dinner in Asunción. The doctor, Paraguayan born, received his training in the United States on a scholarship from the Rockefeller Foundation. As a specialist in public health he is eminently fitted to render a real service to his country. But in Paraguay the professional ranks are overrun with ill-trained men clamoring for the few public posts to be had, even though salaries are insignificant and equipment inferior. The young doctor, with no private organization to sponsor him, is handicapped with a public appointment, and thereby practically condemned to inactivity.

"You missionaries," he said, as he set down his coffee cup, "have done magnificent work in Paraguay; you can do a great deal more. My people are great imitators. Not of one another, but of the foreigner. They resent his presence, but they follow his leading. Look what your school has done! When you came here our own schools were very poor. Even the best of them, the Catholic schools, were none too good. But your splendid buildings and the type of your work have inspired these Catholic schools to expand, to improve their methods and to install modern equipment. Under the stimulus of your example other schools are constantly improving; their pupils have a chance for a more all-around education."

The doctor went on to lament the lack of such initiative in the field of public health, in the establishment of agricultural and trade schools which are so greatly needed. "Paraguay," he said, "is admirably adapted for cattle raising; yet there is not a single Paraguayan veterinarian in the whole republic. It's not, as is sometimes claimed, poverty that holds us back. It is lack of initiative, faulty leadership and because we do not have faith in ourselves."

A good example of the doctor's argument is the new leper colony at Sapucai, in the establishment of which our missionary staff at Asunción has played a prominent part. Several unsuccessful attempts were made in the past to attack the leper menace, now become acute, but the government did practically nothing until a missionary, Dr. J. Nairn Hay, offered his services gratuitously to the government. The president immediately set aside a beautiful tract of 2,500 acres where now a modern colony is being slowly set up. More than a hundred lepers are already tilling the soil, caring for animals that have been donated, laying the foundations for a self-supporting colony. A hospital, a clinic and a pharmacy are already in operation, and the first patient to be discharged to go home "cured" is a mother of eight who has suffered from the disease for fourteen years.

Colegio Internacional is our only organized work in Paraguay. It attempts to minister to the deepest needs of its students. The teaching staff for primary and secondary departments numbers about forty. Religious education occupies an important place in the daily program. Physical training and play life contribute to the building of healthier bodies. A real effort is made to preserve the home atmosphere within the school. Missionary families live in the dormitories with the students. The school is coeducational, an unusual thing in Latin countries. Emphasis is laid on the right relationship between the sexes under wholesome conditions and intelligent supervision.

The rôle of the school during the three years' war with Bolivia, just concluded, while not spectacular, has been important. For a time the school building was occupied as a hospital. Missionaries have done war relief work of various kinds and helped in the work with the prisoners; but most important of all they have used the daily classrooms as a forum from which to preach the ideals of peace and Christian brotherhood. Letters from former students testify of the help that their training in our school has been to them during this the most difficult period of their life. The task

(*Continued on page* 22.)

*Missionary on furlough from Asunción.

The Minister Must Lead

By W. C. McCALLUM*

WHEN we speak of the minister and Christian education we remember that there are many ministers. These exhibit varying degrees of capacity for the work to which they have been called. However, they are actuated by a common ideal. As servants of God and of men they would measure their ministry in the terms of Christian personality. In the words of a great New Testament minister they can say, "My little children, of whom I am again in travail until Christ be formed in you." It is of such a minister and such a ministry we wish to think in relation to Christian education.

By Christian education we mean today more than we did yesterday. We no longer think of it as one department of church life. We know that Christian character is the measure of Christian education and that Christian character is the product of each day's experiences met, evaluated and used in a Christian way. Christian education concerns itself with everything that a church may do to help people be more Christian in their personal and their group relations. Its spirit and its aims must guide every officer, committee, board and group. Every organization, servant or activity of the church must express its ideals.

This more vital conception of Christian education thrusts the minister into the place of chief responsibility for the church's program of education. We do not say that the minister must assume the official direction of the church school, though there are many churches in which this could be done with advantage; but we do insist that the minister must lead in keeping alive the awareness of his people for the inclusion of all phases of the church life in the educational ideal.

The minister may lead in a constant evaluation of plans and programs proposed both by groups within his church and by organizations from without. Everything must be brought to the touchstone of the probable outcome in Christian character. An evangelistic method that brings flattering results in numbers may require years of patient effort to correct in the minds of a host of boys and girls a distorted idea of God and a false concept of the Christian life.

The minister is the one person who can tactfully and successfully lead all groups in the church to see the need of fitting all plans and activities into an educational program. He alone can bring home to them, and keep constantly before them, that no organizational advantage has any worth whatever unless it helps people be more Christian.

Another way of describing this leadership is to say that the minister is the one who can keep a common objective before the minds of leaders and groups in the church. Numbers, financing, building, missionary and youth programs, all must converge toward the common objective. A carefully taught gospel of the unity of the spirit and of God, who is a "God of Peace," may be utterly wrecked in growing minds by confusion and cross-purpose efforts of groups within the church. In most of our churches it must be the minister who will take the responsibility of setting up within the church those councils or fellowships through which the church leaders may harmonize their activities with the great common objective. The minister is the one to bend every program and effort toward the goal in which

*Christian minister, Alliance, Ohio.

our human relationships and fellowships may be such that they may be called the Kingdom of God.

The minister may not be able to follow the latest in educational method but he can know the laws of living and of spiritual growth. After all, every educational method must be judged by whether or not it may be true to the laws of growth, no matter under what alluring name it may be presented. Without overaffection for the old or prejudice against the new the minister of growing life may serve as the wise counselor and friend of every teacher and leader in the church. In doing this there are some things he knows must be incorporated into his church's program of Christian education.

Creative Opportunity

The minister of growing life knows that all leaders must curb their pride in a finished program-product in the interest of creative opportunity. An activity was planned for junior children by the superintendent and her children. Then some teachers in their zeal for a perfect product did all the work themselves, and so no creative experience was had by their groups. Our pride in a finely chiseled product, more than any one other thing, hinders people from participation in church activities. The minister will conceive of his own activity as that of opening creative experiences for others. Many a time he will give place, in something in which he could excel, to others in the interest of creative experience for them.

The minister knows that no carefully planned teaching and activity program, no matter how well financed or organized, will reach the Christian goal without the spiritual experience of worship. All of life experiences must be caught up through worship into the unity of God. All our joys must be led one step further into the joy of communion with God. The minister's leadership here will be that of a comrade who has followed the path but has yet the thrill of new riches to be discovered and untrod heights of joy before him. He may help timid feet find and tread this mystical path, and keep alive the wonder and the joy that should never pass from the experience of worship. In this comradeship he will be keenly interested in helping teachers lift their group experiences to the level of worship. He will be deeply interested in helping individuals and family groups find worship a part of their daily experience. His crowning achievement may perhaps be thought as the guiding of group experiences in the church into the heart-searching, recreating and comforting experience of worship.

In this leadership the minister will recognize that worship is not something that can be done for people but by people. In his own conduct of worship and his guidance of others he will see that the act of worship be couched in the form and the words that permit the group to follow the path intellectually and emotionally.

The minister knows that life may be built on sure foundations of spiritual truth. In a world of confusion, with too much hesitation in the philosophy of its leadership, he is a builder of confidence. He is committed to Christ, the Way, the Truth, the Life, and he is properly on guard against any venture, no matter how intellectually intriguing, that threatens the power of this conviction. The Word of God is for him a fountain of spiritual truth, and he knows that any life falls short of its full stature if not constantly invigorated from that fountain. He is too near where people live, too near youth seeking dependable guides; too near lives overwhelmed in the shifting currents of life and reaching for a hand to hold them; too near folk in the hour of sorrow and in age as the way goes down steeply to the sunset sea; too near all this not to know that Christian character must have the assurance, "God with us." He knows that no beautifully phrased agnosticism, no mere pious wishing will minister to the soul of man in these hours of need. Only the firm hold of a faith that is truly the anchor of the soul may do it. For this faith the minister will fight. He will breast the tide of changing fads in approved intellectual circles. He is ready to be counted out of date, for there is the deep consciousness within him that he is holding fellowship with the unfailing fountain of divine life, and his highest joy is to help others find and keep that triumphant relationship.

The Need of Passion

The minister may lead in supplying one of the greatest needs of Christian education in this hour, the need of passion. No other word seems to describe it so well. Our educational attitudes have been overloaded with carefulness and precision until we have become suspicious of emotion. Terrible things have been done through fanning the flames of human emotions, but at this hour terrible things are being done in the name of liberty, and this is no impeachment of freedom. Christian education can never attain its goal by feeding the mind and failing to harness the emotions. We have in Christian education values sufficient to arouse all the passion ever packed into any evangel.

In many a congregation there is an awareness of sound educational procedures, but the work languishes. What is needed is a minister to kindle a passion in the hearts of the workers. I read recently of a state that had abandoned the institute type of state convention for its forces in religious education. They had turned to the inspirational type of gathering. There is wisdom here. What the institute type of convention did for people is being done rather well in community and local church institutes, but leaders in Christian education do need the sweep of a great passion for building life in the Christian way. The minister is the one to put the power of this passion behind the local program of Christian education.

S-H-I-P N-O-T-I-C-E

A Missionary On Furlough

By ALLEAN LEMMON*

DR. JENNIE FLEMING sailed today, October 9. With a gleaming white kerosene refrigerator in the hold, two of Boone County's finest country hams, and five dollars' worth of ten-cent-store gifts bought with money donated for the purpose, she is now tugging out of New York harbor on the M. S. "Galveston." It's a rickety old ship, not a passenger boat at all but a freighter, and without even a stewardess on board. But it's quite slow and that is what Dr. Jennie wants for she has just finished her year and a half furlough and needs a good rest.

Mother Fleming, seated, Miss Anne, Dr. Jennie (rt.)

For twenty-nine years Dr. Jennie has been the living link missionary to India from the Christian Church of Columbia, Missouri. Twenty-nine years means four furloughs and four furloughs mean that for six years of her career Dr. Jennie has been India's living link missionary to Columbia. For no sooner has she bounced off the train that brought her home for her "rest," garnered her baggage and greeted her family than she is off making calls. There are so many people she must see right away!

From then on she is busy every moment. When she isn't traveling from one state to another making speeches for the United Society she is speaking at home at church suppers, Women's Council meetings, Christian Endeavor. With saris in one hand and suitcase in the other she marches over to show the school children her curios. Whenever the church doors are open Dr. Jennie is there shaking hands, inquiring after healths, smiling her dimply smile as she pats babies' heads. She has a memory like a Chautauqua advance woman; recalls the names of everyone she has known, meets everyone she has not.

Not stopping at her own church, she goes to the little ones all over the county. She is on the program at conventions; shows her colored slides and eats chicken wings at the basket dinners. She stands up as indomitably under the succession of teas and receptions people are always giving her as under the trying curricula of the many Young People's conferences where she teaches.

I remember one of these particularly well. It had been an uncomfortable week, as stifling as Missouri Junes can be. The faculty, the director, even the uncrushable conferencites were drooping under a schedule which compares favorably with that of the army or a busy miner. Up at six, dress, make your bed, bell for devotions, bell for setting-up exercises, bell for breakfast, first morning class—and the day has started. It keeps on breathlessly, dividing every hour into periods of varied activity until by night when you hear "taps" you have lived a week in twenty-four hours. On the fourth day of this, recreation hour having come, you would be crawling gratefully up toward a nap when you would sight Dr. Jennie, wide-awake and crisp in white lawn, hitting it off toward the gym with her characteristic vigor. You exchange greetings.

"Where are *you* going?" You are amazed at such vitality.

"Oh, I thought I'd go see how the ball game was coming along." And you wouldn't have been surprised to catch her up at bat five minutes later.

There was an evening program at this same conference. It was the faculty's night to put on a stunt and ours was as unimaginative and unrehearsed as such entertainments are. Our stricken huddles about the stage and our attempts to be impromptuly witty were so lamentable that a stiff silence had fallen on our adolescent audience. We both knew that their program the night before had been so much better. By the time Dr. Jennie was urged to the front of the stage the antagonism had become electric. She paused there a moment peering out through her spectacles, a stocky figure in ludicrously red and yellow trousers. She adjusted the sari over her cropped head.

"I want to introduce you to some young people I know in India," she began in her pleasant and peculiar intonation. She continued, not sobbing or expostulating, but telling in a colorful way incident after incident, sketching portrait after portrait until the disgusted young audience sat up, the sheepish faculty re-

(*Continued on page* 22.)

*Graduate student, University of Missouri, daughter of Dr. and Mrs. C. E. Lemmon.

Personalities

By FRA EDGARDUS

SOMEONE asks me, "Whom do you regard as our most effective speaker among the missionaries?" After some consideration, here is my answer: For statesmanlike utterance and broad world view, Andrew F. Hensey. For artistic description and careful interpretation, Emory Ross. For plain, wholesome and optimistic outlook, Will H. Edwards. For scholarly approach and critical appraisal of conditions, Searle Bates. But for passionate plea, heart-breaking episodes, and pathos that sends you searching for your handkerchief, no one is in the same class with Royal J. Dye. Dye is pictorial, humorous, audacious, unconventional, dramatic, and so downright sincere that as you listen to him you feel ashamed of your latest missionary gift and highly resolve that the next time you contribute to world conquest for Christ you will make a gift that really represents you.

Dr. R. J. Dye

When I was a young preacher I early bought a copy of *Studies in Acts* by W. J. Lhamon and read it with great profit. To this day I pick up this book and read, for the I know not how many times, certain rewarding chapters. W. J. is a clear-headed, adventurous thinker, who looks his communion over from time to time, puts his finger on us and exclaims, "Thou ailest here and there." Most men tend to grow more conservative as they become older; not so, W. J. Lhamon. He is still pioneering and blazing paths where highways never ran. He would agree with the answer A. McLean once made to my query, "Do you think the Disciples have pumped the well dry?" "Humph!" rejoined Mc, "If I thought so, I'd hunt up another well."

A. T. Fitts

J. Barbee Robertson, "Jay Bee" for short, minister of First Christian Church, Mexico, Missouri, is six feet one inch tall and built solidly from the ground up, a giant physically. Jay Bee has seen a deal of this old world, having been manager of the Yale-British Expedition to Jerash Trans Jordan, 1928. He knows Palestine from Dan to Beersheba, and to spend a day in Jerash under his guidance is an experience both entertaining and informative. He is an amateur photographer of parts and an executive of ability; in truth, his versatility is remarkable. Only recently he piloted twenty-six Americans and one Newfoundlander (seventeen women in the party) through Europe and the Near East and, *mirabile dictu,* he was more popular at the end of the 18,000-mile journey than at the beginning. Jay Bee's wife, the former Olivia Noel, is a Phi Beta Kappa, a brilliant musician, a petite lady of decided charm. And this wee woman climbed the Great Pyramid at the same time her big husband toiled to the top and back. In fact, she did everything Jay Bee did except wade the Hezekiah Tunnel and she would probably have done that if the opportunity had come her way.

Mrs. J. B. Robertson

Professor Albert T. Fitts and his wife were in the Robertson party that toured the Holy Land last summer. The good professor saw everything there was to see, made extensive notes of every shrine and lecture, was not afraid to ask anybody at any time or any place any question that seemed pertinent, filled his pockets with stones from every sacred spot in the Holy Land, and was always ready to give a reason for the hope that is within him. The Professor teaches the Bible at Kimberlin Heights, Tennessee, Ashley Johnson's old school, and his great hero is John W. McGarvey, late president of The College of the Bible, Lexington, Kentucky. I incline to the view that Professor Fitts knows at least two books by heart; one of them is McGarvey's *Lands of the Bible* and the other, the English Bible.

Charles C. Ware, Wilson, North Carolina, historian and antiquarian, is a Disciple of distinctive personality and achievements. He breathes the air of history and he loves to mull over ancient manuscripts and fondle rare old books. Furthermore, he has a rare insight into the history of the Disciples of Christ. Those who have read Mr. Ware's *Life of Barton W. Stone* will testify that the author enabled his readers to study a full-length portrait of a leader whose labors had not hitherto been properly appraised or appreciated. North Carolina's secretary has versatility.

C. C. Ware

America Organizes for Peace

By HAROLD E. FEY*

WHY does not the peace movement get together? No question is oftener asked of those men and women who work for world peace than this.

The question is a reasonable one. We have some unity, but we need much more. The last issue of the Peace Year Book of Great Britain lists seventy-two national peace organizations in the United States. Since we do not have a similar year book of our own, there is no adequate reason to doubt that this figure is substantially correct. Thirty-seven of these agencies have their headquarters in New York City.

These groups attack the problem of peace from many angles. One exists to get peace monuments instead of war monuments set up in public squares. Another works to convert America to the League of Nations. A number develop various aspects of peace education. Our own task in the Fellowship of Reconciliation is to increase the number of Christian pacifists. Some groups conduct a lobby in Washington in favor of legislation looking toward peace and in opposition to the numerous bills for preparedness and war. Although a great many of these seventy-two are nothing more than "letterhead organizations," a number of them have staffs of several competent people and one or two have budgets of tens of thousands of dollars.

Snapped at the Convention

Left to right: C. W. Flewelling, pastor, Decatur, Illinois; Joel Lee Jones, pastor, Bedford, Indiana; Harold E. Fey, secretary F. O. R., New York

The older leaders of the peace movement in this country were well known. Perhaps the most famous of them was Jane Addams, of Hull House, Chicago, organizer in 1915 of the Women's International League for Peace and Freedom, and a charter member of my own organization. In common with other pacifists, both in the Fellowship of Reconciliation and out, she endured fearful persecution during the war. Another was Peter Ainslie, also a member of the F. O. R., who used his wide international acquaintanceship to build peace and who said that when the church really is true to her Master, every church will be a peace society. Carrie Chapman Catt, now well along in her seventies and not as active as she once was, organized the Cause and Cure of War Conference which now includes eleven powerful women's organizations with hundreds of thousands of members interested in peace on earth.

The leaders of today may not be so well known, but they face an even harder task. Before the war the problem of peace was to open the eyes of Americans to the rest of the world, to get people to realize their interdependence with other nations, to warn them of the follies of imperialist rivalries and the danger of impending war. During the World War the peace movement almost vanished. All but a few of its leaders leaped into the carnage, helping to provide the moral and religious reasons for participation in the war without which normal, peace-loving humanity could not drive itself into mass murder. After the war, the chief hope of peace was not in what this movement which had lost its moral leadership could do, but rather in the reaction of continuing horror which succeeded the hypnotic frenzy of conflict. It has only been within the last ten years that gradually there has emerged an organized movement for peace which gives promise of effectiveness. Although it is as yet imperfectly correlated, its healthful vitality is shown by the fact that it continues to grow in spite of big navy presidents and the highly organized nationalism of the so-called "patriotic" societies.

At first, of course, organizations were set up rapidly in an attempt to cover the field. Now we have entered into the second stage, when these organizations are beginning to find each other, to discover overlapping here and complete neglect of important issues there. This might be called the period of integration. We enter upon it baffled by the deep-seated nature of our problem. As we discover each other, we are also discovering that it is impossible to solve this problem by regarding the conflagration of war as principally caused by bad boys like munitions makers who persist in playing with matches. Instead war is organic in a capitalist society. So long as we have competition, so long as insecurity haunts millions, so long as the strong nations range over the world like buccaneers and seize the indispensable raw materials of modern industry for big business, so long as men work for profits instead of for service—just that long we will have war.

*Former editor of WORLD CALL and now executive secretary of Fellowship of Reconciliation.

We cannot change the basic structure of our economic life overnight, however, and in the meantime we are in constant and fearful danger of another conflict which will set civilization back a thousand years. The problem of peace, therefore, is to prevent war *from breaking out,* or to stop it immediately when it breaks out, so that education for basic change can have a chance to deal with the roots of war in the economic system. This dual nature of the problem of peace is the fundamental reason why reactionary forces so often condemn the peace movement for its radical leanings. They rightly see that what starts as a movement for peace must inevitably become a movement for justice, that this involves treating Filipinos or Koreans or Ethiopians as if they were entitled to the same freedom we have, that it further means that radical political and social changes within our own country are necessary if our present drift toward militarism and war is to be stopped.

Among the leaders of today's peace movement, one who is outstanding for this emphasis is Kirby Page, a Disciple, vice-chairman of the Fellowship of Reconciliation and author of fifteen books. It was his *Causes, Consequences and Cure of War* which twelve years ago converted this writer and many others to Christian pacifism. Constantly traveling between his home in California and his office in New York, Kirby Page is heard every year by tens of thousands of students, church people and the general run of our citizenry. There is no doubt that any list of the half-dozen most influential men in America for peace would contain his name. Beginning his writing and his public career with the emphasis on peace, he has increasingly linked his message with the preachments of justice, until today there is a ring to his words which sounds like the prophet Amos born anew into the modern world.

Another of the leaders of today's peace movement is Frederick Libby, secretary of the National Council for the Prevention of War and also a member of the F. O. R. This leading pacifist happens to come from the Society of Friends. He has built up what is probably the most powerful peace organization in the country around the idea that the strategy of peace is to influence the stream of events by keeping a constant pressure of peace opinion at the point where the issue for the moment hangs. By this tactic, he works for a while on disarmament, then as the issue changes, on neutrality, or against billion-dollar appropriations for army and navy, or in opposition to provocative naval maneuvers at the front door to Japan. Lately his organization has plunged into the political arena through his "Peace Action" groups.

Two of the younger men in the peace movement are Clark Eichelburger and Walter Van Kirk. Eichelburger is well known to middle westerners as the former secretary of the League of Nations Association of Chicago. He is now in charge of the national office of that organization in New York, carries an enormous burden of work without ever hurrying or getting excited, accepts speaking engagements separated by hundreds of miles on the same day and then uses the air lines to arrive on time and unperturbed. Through the League of Nations Association, he heads the most important organization in the country devoted exclusively to the problem of peace machinery.

Van Kirk is the peace man of the Federal Council of Churches. Also a middle westerner, Van Kirk is a Methodist and a member of the Fellowship of Reconciliation. Although most people know him as the gifted radio speaker who now speaks each week on "Religion in the News," perhaps his most important responsibility is the chairmanship of the National Peace Conference. This little-known organization is the beginning of the answer to the need for cooperation between the peace groups: Twenty-eight national organizations which have peace as either their sole purpose or one of their major objectives meet bimonthly in this conference and compare plans, discuss issues and try to work out a common policy. Just at this time there is a strong probability that the National Peace Conference will enlarge its functions, secure an office and a staff whose work will be more careful coordination of the peace movement.

Among the growing woman leadership of this vital trend for peace, the name of Dorothy Detzer is coming increasingly to be known. A leader of the Women's International League for Peace and Freedom, Miss Detzer is heir of Jane Addams in spirit as well as in work. She is credited with having had a major share in getting the Senate to authorize the Munitions Inquiry. Just at this time she and her colleagues are working to get fifty millions of signatures to the "People's Mandate to Governments," a petition which will be circulated throughout the civilized world and presented to governments to urge them to beat their swords into plowshares.

Perhaps it will seem anti-climactic for me to end this discussion with a word about my work in the Fellowship of Reconcilation, but the picture would not be complete without mention of the point of view of the Christian pacifist. The indispensable educational work of the peace movement has convinced many that war is destructive, is self-defeating, is never worth what it costs, that we must have world organization to supplant world anarchy and that we need political organization to deal with our own war-makers. But this is not enough. War is not merely unwise; it is wrong. It is not merely costly; it is the ultimate denial of the brotherhood of man. It is not merely futile; it is the antithesis of everything that Christ died to establish. More important than its danger to our economic system is the fact that war menaces the whole basis of

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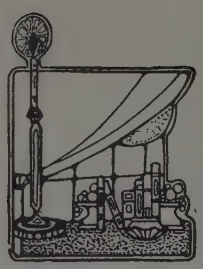
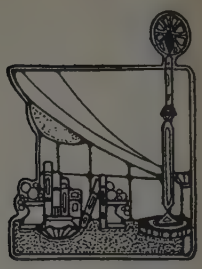


Book Chat



Religion in Nazi Germany

By C. E. LEMMON*

AMERICAN Christians have been much disheartened by the turn of events in latter-day Germany. Our heritage of scholarship from such giants as Harnack, Deissmann, and Eucken had led us to believe that Germany was particularly hospitable to free and vigorous religious opinion. In fact so outspoken and radical has been the German scholar that we have looked with considerable suspicion on the rise of German liberalism, the vogue of biblical criticism, and even the advanced opinions of such a saint and scholar as Albert Schweitzer. And now right at the birthplace of modern liberalism, religious liberty seems to be dying. What a paradox! It cannot be that religion is dead in post-war Germany for despite the vicissitudes of that unhappy land she is producing in Barthianism the most vigorous theological movement in the present-day church. It is, therefore, reassuring to note the stubborn resistance of the German Protestants to the regimentation and nationalization of the German churches by the Nazi leaders. Our sympathy goes out to those German pastors who have lost their living, or have been placed in concentration camps, or like Barth have been exiled from Germany for the sake of their faith. This bold stand of the German Protestants is in the true "apostolic succession" of that early church which refused to deny the true God in the worship of the emperor and the state.

Two years ago Dr. Charles S. Macfarland hastily compiled an informative book, *The New Church in the New Germany*. It gave a good picture of the conflict at that time but lacked in thoroughness. We have needed a fuller exposition of the German religious situation. Dr. Paul B. Means has supplied this need in his recent volume, *Things That Are Caesar's: The Genesis of the German Church Conflict*. He first makes a careful and scholarly analysis of pre-war Germany, tracing the conflicting developments of liberal Christianity and Marxian socialism, pointing out the tendency of the church to separate itself from the practical affairs of life. Then he proceeds to analyze the social crisis of post-war Germany. He outlines the new political position of the Protestant church, the revival of the old German paganism, and the wave of anti-Semitism that becomes a religious dogma. The third section of the work describes the attempt of the Nazis to organize the church within the totalitarian state, the personalities and politics involved, and the resistance encountered. This book has many values. It not only gives a view of the present conflict but it furnishes insights into the contributions of various scholars and writers such as Otto, Tillich and Barth, adding to one's understanding of the significance of their works. It is, therefore, educational to a high degree. The author has succeeded in making his book interesting as well as scholarly, for one is compelled to read it with the same hungry eye usually reserved for an absorbing novel. Dr. Means is a graduate of Yale, was a Rhodes scholar at Oxford, and served with the Y. M. C. A. during the war. He has since taught in Oberlin. The competency of his judgments and his skill of writing reflect this training and experience.

The newest expression of German scholarship is the so-called Form Criticism which has been developing in Germany during the past fifteen years. *The History and Interpretation in the Gospels* by R. H. Lightfoot is an English exposition of this new school of Form Criticism. It is a remarkable evidence of the vitality of German scholarship that these hectic years should permit them to produce something as fresh and interesting as this new attempt to get to the origins of the gospel literature. Dr. Lightfoot's book is too technical and expensive for popular use but for anyone who would keep in touch with present-day tendencies in biblical study it is almost indispensable. I have read several chapters of this book with the Gospel of Mark in hand and find the experience very exhilarating. The volume constitutes the Brampton Lectures for 1934 at Oxford University.

The situation of Japan is as important for the Orient as that of Germany is for the Western world. Because of his fifty years of close association with Japan and the Japanese people, Dr. Sidney L. Gulick is the best prepared American to write of this country. His new book is called *Toward Understanding Japan* with the subtitle *Constructive Proposals for Removing the Menace of War*. Just to read the table of contents is an education in modern Japanese relationships. The author goes to much pains to trace the relationship of Japan to each of the great powers but especially to the United States. He has much to say about the Japanese

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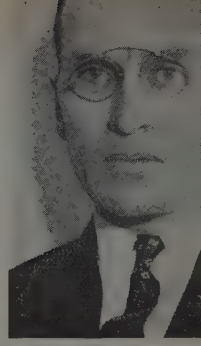
*Minister, Columbia, Missouri, and contributing editor of WORLD CALL.

A Christian Layman Views the Economic Order



Edwin A. Elli

By EDWIN A. ELLIOTT*

PROTESTANTS† have stood as white light sentinels of progress along the highway of civilization, pointing the way to the abundant life. Some of these protestants made their protest against priestly privilege. Some protested autocratic and ruthless governments. Some protested the enslavement of man by man. And others protested against social injustice, political corruption and economic exploitation.

Today, when mankind is mentally befogged, physically in want, and spiritually upset, new sentinels are needed. New and courageous protestants must make their protestations. Those individual Christians seeking a protestant way of life have a great heritage, and yet before them lies a greater adventure. May we briefly review the past and challenge the future.

For purposes before me in this address, may I refer to Jesus as the Protestant. To Jesus, an institution, in order to merit its place in society, must be an institution of service; an institution was sacred to Jesus only as it served. He asked of the institution of the Sabbath, "Is man made for the Sabbath, or the Sabbath for man?" He protested a meaningless, spiritless and thwarting Sabbath. The synagogue was to him a place of worship. He lashed out in angered protest against the money changers who defiled the place of worship. He protested the "whited sepulchers" of the hypocritical religionists. He called the rich young ruler to task, but forgave the woman found in adultery.

Jesus, in his life, did not seek safety. He sought rather to live courageously and dangerously. Too often in modern Christendom both the ministry and laity seek safety. The greatest peril to Christian living is the lack of peril.

I wonder if we modern Christians will dare the peril of living, thinking and making protest as Christians. I wonder if modern Christians of Protestant faith dare to make of protestantism a protestant religion. It can be made so; it must be made so. Unless it interprets its protestantism in terms of the needs of the day, unless it breaks with the ruthlessness and corruption of capitalism which has dominated it for centuries, its usefulness is past; it cannot even merit mere survival.

Do we, as Christians, dare to sit in judgment upon the evils of capitalism; dare we dissect it, save the good in it; and protest its deficits, its inhumanity to man, and its idea that property rights are more sacred than human rights? A basic theory underlying the teachings of Jesus is the infinite worth of human personality. That human values are infinitely superior to property values is Christianity's proclamation.

When land ways gave way to sea ways, and the markets of the world opened, and the commercial revolution was under way, the need for capital arose. Certain trade practices came into being. The Catholic church protested these practices and denied communion and fellowship to the agents of these practices.

Through the modern centuries, Protestantism and Capitalism have marched hand in hand, capitalism supporting Protestantism, Protestantism blessing capitalism. Protestantism, however, claims that its roots are found in the teachings of Jesus, and that his tenets are the tenets of the Protestant church.

The profit motive is the heart and lifeblood of capitalism. How is it possible to reconcile the teachings of Jesus with the modern ruthlessness of the profit motive, as expressed in the Hopson and Insull episodes, or in the fact that more than 50 per cent of the families in the United States are not permitted, under this system, to earn enough to provide the decencies of life for themselves? How is it possible to reconcile the fruits of modern capitalism—war, unemployment, insecurity, crime, want and hunger—with the abundant life hoped for by Jesus? The New York Board of Education is the authority for the statement that 135,000 of the school children, or 18 per cent of the total school population of that richest city in the world, are the victims of serious malnutrition.

Anathemas will be uttered against one who questions the old virtues, but they should be questioned. As to the virtue of industry, I should like to impress the fact that the old idea of working from dawn until the setting of the sun is not apropos to this day and time, when the machine and man can produce sufficient for needs in so much less time. As to thrift, that virtue is to be practiced to a degree, but in this day when distribution—spending, if you please—is the keystone of our economic problem and when thrift amounts to hoarding and exploitation, then

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†The term "Protestant" is used in this paper, given in greater length before the International Convention, San Antonio, not to indicate a sect, but to describe all those great souls, Catholic or non-Catholic, Jew or Gentile, who have dared to lift their voices against the status quo.

thrift must give way to a new virtue—sharing. Patriotism can no longer be a virtue when its manifestations lead to a bitter nationalism, racial animosity and war. The highest patriotism is a patriotism that makes a nation a "good neighbor" to sister nations and causes the individual to be an agent of peace. As to charity, when by the gift of alms we seek to shield our acts of avarice and exploitation toward our fellow-creatures, then it, too, ceases to be a virtue. It neither interests me nor inspires my confidence to be told that "here is a man who tithes," or "there is the man who built our church." The gifts of the lumber and cattle kings, coal barons, aluminum, oil and utility magnates mean nothing to me. I want to know how they earned their wealth. How do their workers live? Are their communities better places in which to live because of these fortunes?

The Christian has a right to ask the question: "What is the purpose of our economic system?" The purpose of any economic system, says Stuart Chase, is to "provide food, clothing, shelter and a rising standard of living for all of the people." Our system, as much as it may have provided these things in the era of self-sufficiency, does not do so now. With productive equipment adequate to produce $120,000,000,000 of goods, we produced in 1934 a bare $50,000,000,000. Therefore, *we must not merely work for economic recovery but for economic reform as well.* I say this for there are 11,000,000 unemployed; 17,000,000 on relief; 9,000,000 of the 26,000,000 homes in America are unfit for human habitation; 5 per cent of the people still own 95 per cent of the wealth, and 60 per cent of the young people who finished high school and college in June, 1934, by January, 1935, had been unable to find work. It is an immoral society that brings this unhappiness to thousands of our people. What does the Christian and his church propose to do about these inequalities?

What does the Christian and his church propose to do about the institution of war? The last war cost the world $340,000,000,000 in money. Sixteen millions of men were killed and maimed. Add to all this cost in money and men this world-wide depression, and you have the cost of that unnecessary war. None of the problems the war sought to solve were solved by it, and even greater problems grew from it. Even the treaty which we made ending the last war contained the embryo of the new World War. The war which the world is even now preparing for will be an unnecessary war, and civilization itself cannot survive it.

What is the Christian to say of nationalism? Here we live in a world so complex and so interdependent that even the necessities of life can be had only by calling upon other nations. To make a steel rail some forty nations are called upon to supply materials. The alarm clock which so rudely awakens us in the morning is manufactured only through the contributions of forty-seven nations. Yet too many of us all through the day boast of our self-sufficiency. Our modern society has forced us into a great brotherhood of nations, yet I wonder if we have the grace to be brotherly.

What is the Christian to do about it all?

First, the Christian must clear from its mind certain myths. Of these I would mention first that one which holds that we cannot do anything about our problems, for "we cannot change human nature." Human nature is the product of its environment. We can change the system and thereby change human nature. Bring about a system that permits good will, cooperation, social responsibility, and men will manifest cooperation and good will, and assume a social responsibility.

The second myth which I would cause to be removed is that one which holds that in order to improve our system we need to import a system in vogue elsewhere. Fascism and Communism are commonly referred to by the reactionary at one extreme and the radical at the other as the systems offering a way out. Although I am opposed to both of these systems because of the violence they do human personality, I find myself out of patience with the individuals and organizations who seek merely to break the heads of Fascists and Communists in order to stamp out the movements, rather than attack the evils of social and economic injustice in our present system, which evils produce adherents to Fascism and Communism. But neither of these systems is apropos to the needs of our country. There must be introduced social controls, because of the very complexity of our society, but those controls must take into account the American mind and the best of American tradition. The President in his New Deal measures is earnestly attempting a controlled capitalism. In a good portion of his program he is taking steps in the right direction. But longer and more rapid strides in the direction of social control will need to be taken if we are to be saved from the economic chaos which is more impending than we like to think. It may be impossible to control capitalism; eventually we may be wise enough to be able to remake the best in it and abandon the worst in it.

If we are to save ourselves from economic chaos, the Constitution of the United States will have to be interpreted in terms of *need.* It is a sacred document, but sacred only as it is interpreted in such manner as it may be permitted to serve the needs of the people. The people were not created for the Constitution; the Constitution was created for the people.

Education should be the way out. Education to a new ethics *is* the way out. Very properly we should look to the Christian college to offer this education.

(*Continued on page* 20.)

The Final Imperative

By F. D. KERSHNER*

Second section of San Antonio Convention Address on "The Imperative of Christian Union," in which Dean Kershner asserts that the Final Imperative is the Union of Moral Forces.

Dr. F. D. Kershner

COMPETENT historians are agreed that Jesus came to establish his kingdom of justice and good will and to make unselfish love dominant in the hearts of men. His gospel was slurred over a good deal, as time went on, and is perhaps not perfectly clear even yet to a multitude of people. Good will and unselfish love still have to fight for their lives and some Christians appear not to understand what they mean.

What is our situation tonight, after eighteen hundred years of history? An endless heterogeneity of churches, libraries filled with dogmas and theological disputations, a world at war pretty much all the time except when too exhausted to fight, God himself sneered at by the intellectuals and forgotten by the people. In the meantime, we load our citizens with taxes for war munitions. Hitler persecutes the Jews and brings back the headsman of Medieval Europe; Stalin and the Red Terror rule in Moscow and everything appears to be topsy-turvy in general. It is a mad world in which we live and the madness is mostly of our own making.

Robert Burns diagnosed the situation for us more than a hundred years ago when he said:

> Man's inhumanity to man,
> Makes countless thousands mourn.

"Man's inhumanity to man" after nearly two thousand years of Christian teaching and preaching! Can we not get together on *that?* Many centuries before Jesus, an ancient prophet wrote, "For what doth the Lord, thy God, require of thee, but to do justly and to love mercy and to walk humbly with thy God?" If we cannot, or will not rise to the heights of the Sermon on the Mount, in these days of tragedy, perhaps we may be willing to go as far as Micah. Suppose we could agree that far, all honest Christians of all parties and all honest Jews, to boot, for they, too, believe in the prophets, what would we get?

I

First, Micah says we must deal justly with each other. There has never been too much honesty in the world, but it may be questioned whether we do not have less of it today than we had a century ago. How much of the world's trouble is caused by sheer graft and lack of moral fiber, who shall say? Impartial historians, like James Truslow Adams, think that this is our major difficulty.

Testifying before the Senate committee on Interstate Commerce at Washington a few months ago, Dr. Charles A. Beard, of Columbia, told how the Frisco in the first year of the depression, "began closing its shops and laying off men under instructions from its New York bankers that expenses must be cut at whatever cost, to show a profit of $6.41 a share, for 1930. It was necessary to show such large earnings," said Dr. Beard, "because the people in control of the railway were engaged in speculative ventures on the stock exchange and money had to be raised from the investing public to finance these ventures. In vain the president of the road sent pleading letters to New York, saying that the reduction in operating expenses was reducing the upkeep beyond the point of safety. As many as twenty-five broken rails a day were being found on the road. Nevertheless, the bankers had their way."

What do these words from the Interstate Commerce Committee's report mean? Among other things, that one of our great railroads was compelled to take money from its operating expenses in order that a few people might gamble on Wall Street with funds collected from the public. The lives of passengers were endangered, workmen were thrown out of employment by the thousands, their families impoverished and the whole commercial program of the Middle West thrown out of gear because of the fundamental dishonesty of a few people. If we wish to escape destruction, whether Jew or Gentile, bond or free, is it not about time for those of us who believe that there is a God of righteousness to stand together and demand that men shall deal justly with each other or else be removed from any positions of responsibility either in the commercial or in the political life of the nation?

II

In the second place, Micah says that we shall love mercy. It is conceded on all sides that the world is arming today for a new conflict. The munition makers notwithstanding the undisputed revelations of the Nye investigating committee, are placing more orders than ever throughout the world and are doing business at the same old stand. The identical kind of hokum which circulated before the last war with regard to armaments as the safeguard for peace, is now being retailed to gullible millions.

Like the days before the flood, the earth is filled with violence and does not appear to realize its own impending destruction. Are we not agreed at least upon this, that good will and love must be substituted for hatred

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and strife and war in international relations, no matter what else we may or may not believe? If the religious forces of the world would get back of this basic teaching of all of them and speak with a united voice to the war-mad dictators of earth, civilization might yet be saved. Disagreeing upon minor matters, we have no word of effective protest for the weightier ones.

III

Then, last of all, Micah said, "we must walk humbly with God." How many people in our modern day are taking that word seriously? There is a good deal of talk about the morals of the present age. We are assured that we are no worse than our fathers. This may be true, but I doubt it. Of course, I know that this is an old story. Disregard for family life, blatant and undisguised indecency, coarse and vulgar actions and expressions, go as far back as the antedeluvians. These things were common in the rotten Rome of the emperors. They were common, too, in rotten France before the deluge and in rotten Russia before the chaos.

Is it any wonder that we make heroes of our bandits, paupers of our unemployed and run wild after every charlatan who can collect money enough to enable him to stand before a microphone? Is it any wonder that we no longer believe in a future life? There is a certain commendableness about that phase of the situation. Deep down in our own hearts, there is the realization that the kind of existence we are exalting has no claim upon eternity. Is it any wonder that an age like this prepares for war, that it levies ever increasing taxes upon the backs of the poor in order to pour additional profits into the swollen pockets of munition makers; that it distributes its scanty dole to millions of unemployed, thus creating a nation of paupers; that with all of its wretchedness, it turns away from religion and insists upon dosing itself with its own double-distilled poison of selfishness and greed?

And yet there is enough Christianity and enough religion in the world to save us from destruction if the forces of good can be mobilized. The tragedy is that we allow our minor disagreements to obscure the major issues. Shall we forever tithe mint and anise and cummin and leave the weightier matters of the law undone? Shall the wreckage of our ecclesiastical trappings forever bind us hand and foot and deliver us to hell? Can we not break loose from these man-made, theological shackles which obsess us and throw the whole weight of our influence into the scales for God and for salvation? Is it not time for a prophet to arise, not to speak a new word but the old word of everlasting truth which we have despised and forgotten? Surely if we listen, we may detect a stirring in the mulberry trees and may even hear the voice of the watchman crying, "Behold, the morning cometh!" Shall not the Churches of Christ in America and throughout the world lead the vanguard in moving forward to the new dawn?

A Christian Layman Views the Economic Order

(*Continued from page* 18.)

In our modern day, when the state college and university are becoming the recipients of large funds, better equipment and more expert instructional staffs, and the church school is receiving less of these, I have wondered what rôle the church school would take in the educational world. I have hoped that the church school would devote itself to the teaching of this new ethics, that it would bring to the student the challenge to build a new social order, one where the social moralities would permeate, where tolerance, good will, cooperation and social responsibility would motivate the individual. Yet I find the church colleges dominated by boards of trustees whose vested interests lie in the status quo and who at once threaten the position of every teacher who is courageous and Christian enough to lift his voice against human injustices and challenge his students to adventurous living for a better order of society. There are individual trustees who are exceptions, and I have known these to fight against such practices, only to be overwhelmed by the unreasoning, the un-Christian, who hold property rights and status quo more sacred than the good life for all.

If education in our church schools is to make for creative living, the Christian clergy and the Christian laity will do well to see to it that the faculties are permitted to teach to that end.

Too often the ministry takes the rear-guard position and seeks to make its messages in keeping with the thought of the paying membership, rather than moving to a vanguard position of leadership in thought and presenting a message stirring the members from complacency into active Christian living.

And finally, if we are to build a new world, a world which is to endure and bless, its economic reconstruction will be but a part. Economic changes, needed as they are to bring about well-being, the good life and security, will not mean progress unless they are accompanied by spiritual regeneration, that is, the broadening of sympathies, the living out of and beyond oneself.

As we draw the blueprints of the new world order, we must use the "golden rule" of the Master of Men for a straight edge. We must draw into these blueprints the very spirit of him who so lived that no man was less a man because he lived and no one poorer in goods or soul because he lived. Somehow, into the final structure, must be breathed the spirit of him who said, "I came that they may have life, and may have it abundantly."

Christian Imperatives for the Day

By D. W. MOREHOUSE*

Excerpt from presidential address at San Antonio—given from a layman's viewpoint

THEOLOGY is the science of God, but Christianity is a Way of Life. Imperatives in a Way of Life may be wholly unrelated to the tenets and dogmas of a given religion. In other words, imperatives of a process (a way of life) may vary with the age, the civilization, even perchance with the individual. How, then, can one group or one generation hope to set Christian imperatives for a world civilization? The answer is obvious. Only by following in the footsteps of Christ can divinely inspired men set such a course.

—*Christian-Evangelist*

Dr. D. W. Morehouse

President of Drake University and astronomical authority

Pursuant to my major field of study I shall draw freely on the analogy of the solar system with its central controlling body, with its major and minor planets in their respective orbits, each one influencing and perturbing all the rest and possessing different physical characteristics. Man's efforts and incessant labors to understand the universe about him are strikingly comparable to his insatiable longing to seek God and know his will. I conceive it to be the task of Christian leaders to search out the controlling forces and the perturbing bodies, inherent and acquired, which confront the church today, just as it was the privilege and passion of Kepler, Copernicus, Galileo and Newton to reveal the present knowledge and understanding of our physical universe.

The orbit of the church has been so violently perturbed by the theologies and ecclesiastical bodies that it is hopelessly beyond the ability of the present civilization to determine the church's true position or to predict its future course. It will at least be admitted that greater perturbing forces have developed in the spiritual universe during the last quarter of a century than were effective during all the time since human beings first invented means to read and write.

Insincerity is one of these disturbing elements that has its effect on the church today. This baneful influence is not great or permanent, it varies with the times and our understanding or the lack of it. It is an imperative of the hour to expose them and thus show the present generation that Christians are honest; that there is a true way to a more abundant life.

Infinitely greater than insincerity and false claims as perturbing bodies, denominationalism is the most disturbing influence Christianity has to reckon with. Denominationalism is the religious problem of "n" bodies whose counterpart in the physical realm has challenged and baffled the greatest mathematical minds of all time. But as the mathematician has never given up his problem, so the Christian should never give up his—the endeavor to unite the forces of Christ. No great problem is on the way to solution until its proportions are conceived and its nature appreciated.

Human intelligence has progressed beyond the stage where philosophic dissertations and ponderous commentaries, where case endings and verb forms, will be accepted as the criteria of Christian thinking. The telescope has more influence today in shaping man's concept of God than the most complete Greek lexicon.

It has been universally assumed that indoctrination is the inherited function of the church. "Go ye, therefore, and teach all nations." Teaching is not indoctrination. It is revelation, inspiration. It is infection, not injection. The true function of teaching is to interpret what exists.

Moral laws are cosmic laws just as truly as the law of gravitation and should be taught by the same methods and principles as physical laws. If Christianity would absorb the thinking and dominate the minds of our present-day leaders it must abandon the elusive method of indoctrination. Christianity has permitted men to think.

The clergy should free itself of all formalism and pietistic teachings of indoctrination and ecclesiastical trappings. Men want to know God and his will, but they do not intend to submerge their intelligence and deceive their judgments. Men want a church that is so constituted that there can be no real conflict between revealed knowledge and religious tenets, that will challenge the best minds in any and all fields of intellectual endeavor, that will hold the respect of youth because of its vision and rivet the loyalty of the old because of its associations; an institution too generic for creeds and too generous for petty bickerings; an organization to which the best thinkers of the centuries have made their contributions and which will accept the increasing knowledge of an expanding universe; a library of ideals and a fortress of intellectual honesty; a citadel anchored to the hills of man's priceless accomplishments—the formation of character. For such a church the world from pole to pole is longing.

*President of International Convention.

Leaders for Tomorrow's Paraguay

(*Continued from page* 9.)

for the immediate future will be even more delicate than that of the recent past. Young soldiers after demobilization must be enticed back to the classroom; military fervor must be cooled down. A moral equivalent must be substituted for that spirit that has enamored many of military regalia and rank. Our school must turn the eyes of Paraguayan youth to the neglected areas of their hinterland where poverty, ignorance and disease—greater foes than they faced in the Chaco—eat at the vitals of the already stricken country.

Not the least of the services rendered by our school during the war has been that of interpreting the real feeling of the people of the United States toward this country. For it must be known that New York bankers supplied Bolivia with the millions she used to prepare her war against Paraguay, and there is little doubt that American oil interests have been the silent partners of that country, throughout the struggle. In Paraguay resentment against the United States was very pronounced. The press was violent in its attacks on the "Yanquis." The first contingents to go out to the Chaco thought they would be fighting against United States marines. But the bitterness against our country never invaded the school. During the war Colegio Internacional served as the real ambassador of the American people to Paraguay. Every dollar contributed by the Disciples of Christ to the work in Paraguay has served to counteract the evil of the millions invested by the greedy bankers of Wall Street and of those who bought Bolivian bonds. America can congratulate herself on having had an interpreter of good will in Paraguay during this bitter dispute.

Ship Notice

(*Continued from page* 12.)

laxed, and the strain eased into a pleasant receptiveness. Dr. Jennie had saved the day!

Time after time have her simplicity and tact worked conciliatory magic. Only once have I seen her appear even unsympathetic and then perhaps her expression was rather one of incomprehension. That was while a young man was enthusiastically defending the merits of Caron's *Nuit de Noel* over Chanel's *Glamour* as buys in French perfumes. As he talked, Dr. Jennie sat restlessly and blinked like a toy bulldog puzzled by a new sort of fly. Perhaps she has been for years too close to the stenches of life to quite understand the perfumes.

She is a kindly, brisk, humorous little veteran. The young people say she's "swell," she's "a good sport." The older ones say, "I certainly don't know what we're going to do without Dr. Jennie."

They all tried to show her that one night last July. There was a lawn party with colored lanterns and folding chairs; farewell ballads and speeches from representatives of different groups. Just before the punch was served the minister announced that Dr. Jennie would give a brief talk on "Summers in India." Not at all daunted by having to make a speech impromptu, Dr. Jennie rose saying that "Summers in India are hot." She talked on easily, fluently, never hunting for a word, until we felt the one hundred and twenty degrees of heat waves ping ponging on the mud walls and saw the servants manipulating the *punkahs*. When she finished she was presented with a small cardboard refrigerator stuffed with enough silver, checks and bills to pay for a genuine large one. No longer would she and her coworkers have to boil their milk before each meal to keep it drinkable.

Today Dr. Jennie and her refrigerator started back to India. She almost regretted having to leave. It would have been agreeable at home with her sister, Miss Anne, her niece, who will be a grown young woman by the time she returns, her mother, who is quite old now. It would have been comfortable to spend Saturday mornings baking the good American bread they don't have in India.

Her church regretted her going, too, but they had one consolation. Her passage is slated through the Suez Canal and, though England hasn't done it and the League of Nations hasn't done it, they know that if Dr. Jennie just gets there in time she'll find some way to put a stop to the Italo-Ethiopian war!

Songs and Sonnets

A LOVELIER book of verse than Thomas Curtis Clark's *Home Roads and Far Horizons* has not appeared in many a day. Beautifully bound and typographically attractive, the book itself is a joy to behold. Here, as in all of Mr. Clark's verse, there is the charm of the simple and the challenge of the eternal. Hence, the title, the appropriateness of which is instantly apparent. Herein, for example, is the lure of the Home Road:

> Let us go back
> To the simpler and better things;
> Let us retrace our steps
> From our greed-born bickerings
> Back to the quietness
> Of plain, good friendliness.

And here, in the second stanza of his "God's Dreams," is the call of the Far Horizon:

> Dreams are they—to become man's dreams!
> Can we say nay as they claim us?
> That men shall cease from their hating,
> That war shall soon be abating,
> That the glory of kings and lords shall pale,
> That love of humanity shall prevail—
> Dreams are they all,
> But shall we despise them—
> God's dreams!

NOTE: *Home Roads and Far Horizons* is published by Willett, Clark and Co. Price $1.75.

Delegates View Mexican Work

By Ben Holroyd*

THE San Antonio convention offered an excellent opportunity for many delegates to visit the work of the Mexican Christian Church and the Mexican Christian Institute, two of our home missionary enterprises located in the heart of the Mexican quarter of San Antonio.

Mr. and Mrs. Jose M. Cueva

Mr. Cueva is pastor of the Mexican church, San Antonio

The church, a little gem of Spanish architecture, set in a beautiful garden of semi-tropical shrubs and flowers, was filled at the evening service by an attentive audience who listened eagerly to a forceful sermon by the devoted pastor of the church, Mr. J. M. Cueva, under whose ten-year ministry the church has greatly prospered. This congregation observes the Lord's Supper in the evening in order to afford the opportunity of participating in it to many who are compelled to work during the day. Conducted by the Mexican Christians, entirely in Spanish, the service was impressively beautiful and worshipful. A choir of very attractive young people added charm and reverence to the service and in other ways demonstrated their fine qualities of leadership.

An afternoon at the Mexican Christian Institute gave the delegates an appreciation of the splendid contribution which this institution is making to the 40,000 people in its community as it ministers to them through a medical clinic, clubs for boys and girls, recreational and religious activities, and a kindergarten. Mr. and Mrs. E. T. Cornelius and Miss Leona Hood, our missionaries in the work among the Mexicans of San Antonio, are known and loved by their neighbors who have come under the fine Christian influence of this work.

The "band" of Mexican Christian Institute, which delighted the delegates with their renditions

The Disciples of Christ have just reason for rejoicing in the contribution they have been able to render our Mexican friends through the Mexican Christian Church and the Mexican Christian Institute of San Antonio.

*Director religious education, Euclid Avenue Christian Church, Cleveland, former missionary to China.

The Spiritual Dynamic of Cooperation

By L. N. D. Wells

OUR greatest spiritual demonstration was Pentecost. Christ had provided a program, now he must have the power to make it work. E. Stanley Jones has said, "A program without power is mere pretense, power without a program is piffle." But the proper program with adequate power means the accomplishment of the world's task.

—Christian [illegible]

L. N. D. Wells

Elected president of the International Convention for 1935-36. Pastor of East Dallas Christian Church for thirteen years and chairman of the Cooperative Council of Unified Promotion.

Much was involved in the preparation of the program. The birth, the life, the teaching, the example, the death, the resurrection and ascension of our Lord. These and the influence radiating therefrom were woven into a love story sufficient to bring a sinful world to the feet of the cross.

Now that the program has been prepared, our Lord said, "Tarry ye in Jerusalem until you receive power." I wish we knew more of the fifty days that followed. Fifty days of prayer together with meditation upon the deathless message, the matchless personality, the precious words, and mighty deeds of our Lord. Days of struggle to understand his divinity when he had nowhere to lay his head. His holiness, while he was the world's greatest sufferer; his view of the fact that he was overcome by man; fifty days of prayer and meditation upon their own carelessness and dereliction and inefficiency. These tremendous days prepared the men for power and when they were ready it came.

Contrast the Disciples of the gospel with those same Disciples as they move upon the pages of the Book of Acts. In the Gospels they were followers far off, with Christ forever in the forefront. They were dull. They could not understand; they tried to crown him earthly King. They wanted to fight for him. They struggled always for position. They denied him. They slept while on guard.

Now note the Disciples as recorded in the Book of Acts. They are keen. They are on tiptoe. They are thoroughly aroused each to the front representing his leader. They faced tremendous danger, untold difficulties and untimely death. I hear one address the highest earthly tribunal in defiance: "Whether it be right in the sight of God to harken unto you rather than unto God, judge ye." Such matchless heroism! What made the difference?

(*Continued on page* 41.)

WORLD CALL

Top to bottom, left to right: 1. Stephen J. Corey, Roy G. Ross of the United Society. 2. Mrs. Jesse M. Bader, Mr. Bader of department of evangelism, Federal Council of Churches. 3. John P. Sala, pastor University Church, Buffalo and member of executive committee United Society; President Arthur Braden, Transylvania College; A. L. Cole, First Church, Omaha. 4. C. C. Dobbs, state secretary of Colorado; Robert M. Hopkins, secretary World Sunday School Association; C. V. Dunn, pastor, Stephenville, Texas

Excerpts from Addresses D Convention

Breaking the War Habit

CHRISTIAN people of America, where do you stand on this question of war and peace? Are you willing to pay the price to help break the world of its war habit? Will you give for peace as you will be forced to give if war comes? Do you believe enough in peace to stand the jeers and the taunts of the super-patriot? Have you the courage to work for peace and allow your comrades to call you yellow and a traitor, without flinching? Will you keep your poise and your sanity when the dogs of war are loosened and hordes of furious men turn upon you in the name of Patriotism? Will you work for peace even if your government eventually sends you to prison, as was done in the last war? Does your love for Christ and his kingdom give you the boldness of the early Christians to follow him to Gethsemane or even the cross in order that our civilization may be saved and the love of God unite mankind in a world where war shall be no more?

God fill us with the courage and the spirit of our Master.—Ethel M. Jones, Des Moines, Iowa.

The Romance of Church Extension

DURING the past five years the fellowship of Church Extension has shown itself to be more than a corporate body or a money-lending agency, exacting interest, and demanding methods of liquidation. It has become a voice in recovery and reconstruction. In an hour when the brightest minds are bewildered, and the stoutest hearts are faltering, when there has been a giving way all along the line, when spiritual exhaustion and despondency have gripped the church, when we are suffering more from empty hearts than from empty treasuries, when churches are weary with burdens almost too heavy to bear, the Board has gone with constructive leadership, spiritual guidance, and financial assistance. Churches have been saved, finances adjusted, budgets raised, ministeries established, strife mediated, and most of all faith and hope have been renewed.—S. R. Bradley, Lincoln, Nebraska.

Underprivileged Americans

THIS convention should, and probably will, go on record through resolution favoring action toward social justice and social security. We must realize that doing that puts individual responsibility upon us all, and without individual as well as concerted action, the words become irony in the ears of a waiting world. The local church must become responsible in its own community. How many church members know what is happening economically in their towns? Do the churches of Fresno, California, for instance, recognize as one of their town's migratory camps that which this paper describes? Do San Antonio Christians know how pitifully unhealthy the average Mexican wage is? Are they acquainted with the relief situation? Do they know the attitude of industries toward their laborers? Do our church members know to what extent child labor exists, what racial discriminations are taking place, what organizations are affecting conditions and how? The church, wherever it is, should take first place in spreading information and entering wedges of commercial and political influence to modify existing wrongs. How can it otherwise justify wearing the name of its leader whose whole interest was that society might have abundant life?—Dale Ellis, Indianapolis, Indiana.

Education for a Christian Social Order

THE student body of a college is a cross section of all society. The college should deliberately plan the establishment of a Christian social order within the circle of its control. The following definitions will suggest a possible program:

1. A college is a community education itself through a program that includes all the activities of the campus. The division of experience into curricular and extra-curricular is a grouping for convenience only. In reality all that students do enters into their education.

2. A college is a community in which the members share with each other in supporting the welfare of all. Let the students do all the work that is made necessary by presence of the group. They should have a large part in the management of the affairs of the community.

3. A college is a community striving to learn the technic of and to establish the habits of self-government.

4. A college is a community dedicating itself to the building of a Christian way of life both for the individual and for the group.

In the attempt to establish the Christian social order on a college campus the ideal of service would be substituted for the acquisitive motive. Cooperation would take the place of competition.—Clyde L. Lyon, Eureka, Illinois.

...vered at the International ...n Antonio

Latin America

THE Disciples of Christ may be proud that they have a part in the evangelical enterprise in Latin America. In Mexico they have assumed responsibility for three states, where evangelistic, educational and social service work are carried on through two self-supporting churches, thirteen other preaching points, a school, a social service center and a rural health program. They also cooperate in the Union Seminary in Mexico City. In Buenos Aires, Argentina, they cooperate with the Methodists in the Union Seminary and in Colegio Ward, have four churches, and for many years have furnished the General Secretary for the League of Evangelical Women. In Asunción, Paraguay, they have the outstanding educational institution of that country, Colegio Internacional.—Samuel S. McWilliams.

Concerning Student Youth

SOMEHOW we must find money with which to build and sustain work with students on local campuses. This thing cannot be done by an occasional visitor. It must be done by persons working day after day, loving students, knowing their problems, broadening their interests, living with them as they meet the perplexities of life. We must devote financial and spiritual resources to the building of an adequate program of education for students—wherever they are, in whatever institution they may be. We must help them learn how to think and trust them to ascertain the great truths of all times. We must give them understanding in their search for truths of all times. We must keep or make the church worthy of their loyalty. We must seek cooperation—youth with age and age with youth—in working fearlessly and selflessly in building the Kingdom of God. We must conserve our students for our churches. Surely we shall not send the teaching of Jesus around the world and neglect our own. Such a policy would bring disaster tomorrow. But more important than that we conserve them simply as churchmen, is that we conserve them as great Christian industrialists, scientists and statesmen. Education without religion is dangerous. To know how to make industry pay large dividends is insufferable if the returns are not shared with those who have helped to earn them.

To know how to make poison gas that would wipe out thousands, and to make it, is inhuman—but to refuse to make it—how splendid! To become a politician by buying votes, how detestable—but as a Christian statesman to find oneself without a job because he has stood for a principle—how glorious! These are the differences which genuine religion makes.—Lura E. Aspinwall, Indianapolis, Indiana.

The Imperatives of the Church

IT IS no use for the church to try to get on by mere mechanical processes. All our fine mechanisms have played out. Our high pressure movements have ceased to move. They collapsed of their own weight. The wheeze of the pulmotor is audible in churches and institutions from which the breath of heaven has departed. . . . We cannot reap where we have not sown, and churches, like individuals, must sow to the spirit if they would not reap corruption.

The only foundation upon which a new and better social order can rest securely is a citizenry of integrity as well as of intelligence. If the churches and the schools cannot produce it, we are doomed.

It is useless to provide new channels if the springs of life are not cleansed at their source.—F. W. Burnham, Richmond, Virginia.

Temperance Objectives Constructive

CHRISTIAN imperative for the church as it faces the present crisis in temperance reform should be fearlessly to characterize the legalized liquor traffic as always and everywhere in direct conflict with the basic principles of the Christian faith. Hereafter, the church in no uncertain tones should arraign and attack the liquor traffic, not as a mere dispenser of poisonous beverages, but as a century-long system of exploitation of the weak and the humble, under cover of which every other species of organized graft, lust and corruption, seeks to enlarge its field of hapless victims. . . .

In the faith that whatever is right is possible, and whatever is true can yet be made reasonable and attractive to the people as a whole, shall we not dedicate ourselves as a church, and as individuals, to the achievement of these Christian affirmatives in launching a new and more effective offensive on behalf of God and home and native land, against the spreading power of the re-legalized liquor traffic?—Mrs. Ida B. Wise Smith, Evanston, Illinois.

Top to bottom, left to right: 1. Mrs. E. V. Pugh, active worker in National City Christian Church; W. H. Pinkerton, her father, who, although retired from the active ministry, has recently held an evangelistic meeting. 2. Chicago's famed philosopher-preacher, Dr. Edward Scribner Ames, with his daughter, Miss Damaris Ames. 3. Galen Lee Rose, First Church, Fresno, California; Kelly O'Neall, Huntington Park Church, Los Angeles; Miss Aleana Grafton, secretary of woman's work, Southern California; R. W. Coleman, Berkeley, California. 4. W. H. Walker, state secretary of Illinois; Russell M. Bythewood, director of religious education, First Christian Church, Oklahoma City; Abbott Book, director of religious education, Union Avenue Church, St. Louis

Social Trends

By JAMES A. CRAIN*

Down Limehouse Way

FOLLOWING the World Convention the writer spent some time in Great Britain, France and Switzerland studying social conditions, especially the liquor problem, the cooperative movement and the movement for world peace. An interesting experience was a night visit to the Limehouse district of London, notorious through the years for its slums, its overcrowding, vice and drunkenness. For years we had heard of its intemperance, its "public houses" crowded with women, of mothers stumbling drunkenly homeward at closing time, often pushing a baby-carriage or accompanied by small children. We took a bus to Stepney East and walked through the area of Sidney Street toward Whitechapel (another slum area), thence down Commercial Road and West India Dock Road. We saw slums, tenements and overcrowding, but not as bad as in some of New York's rookery neighborhoods. Women were in the "public houses" in great numbers and drinking seemed to be almost universal, but we did not see the conditions for which the district was once notorious throughout the world. During the excursion we saw but two drunken men and they seemed to be trying to escort each other home. Finally curiosity got the better of us and we asked a couple of policemen about conditions of drunkenness. Their reply was that conditions in the Limehouse district have improved 100 per cent since the war, that one once saw drunken women reeling from drinking places, but that such is now a rare occurrence, due to stricter laws, shorter hours of sale and generally improved moral conditions. The same questions were put to Dr. Courtenay Weeks, who is probably the best-informed authority in Great Britain on the liquor problem. His reply was the same; so was that of an official of the British Women's Total Abstinence League. Constant pressure of public opinion kept alive and vocal by a group of capably led temperance organizations and aggressive education carried on by the churches has resulted in the enactment of regulations that have reduced alcohol consumption in England and Wales from 84½ million gallons in 1913 to 38½ million gallons in 1932, though there was an increase of approximately 8 million gallons in 1933. Similar reductions have taken place in the number of arrests for drunkenness and other offenses chargeable to alcohol.

Back of the War Threats

Back of the war threats which have disturbed the world for the past several years and which now seem about to engulf us in another world conflict lie three sinister facts.

First is the demand for a redistribution of the world's available wealth. We are witnessing throughout the world immense preparations for battle between the "haves" and the "have-nots."

The *second* sinister fact is the growing conviction of the "have-nots" that war offers the only method of changing the situation. The "haves," who have a monopoly on territory and raw materials, would like to stabilize the world on its present basis and reduce armaments to a minimum consistent with the security that such stabilization would insure. But the "have-nots" are unwilling to accept the present situation as a permanent condition. So the "have nots" have persistently blocked disarmament and by their own programs of re-armament have driven the "haves" to ever increasing expenditures to defend their possessions.

In its *third* phase the problem assumes the form of a conflict between dictatorship and democracy. A war fought to "make the world safe for democracy" has given us instead a horde of dictators more absolute in power and more ruthless in the exercise of it than any pre-war monarch ever dared to be. Again, it is the same lineup of the "haves" and the "have-nots." Democracy does not lend itself to conquest. To realize dreams of imperial greatness requires a Hannibal, a Julius Caesar or a Napoleon—colorful personalities who can conscript the loyalties of the people and bludgeon them into acceptance of his leadership. So Italy turns to an *Il Duce,* Germany to a *Fuehrer* and Japan to a military clique that promises to overthrow constitutionalism and restore the emperor to the rightful privileges of "the Son of Heaven." Only dictators are sufficiently ambitious and ruthless to wade through the blood necessary to build empires and change maps. It is the misfortune of the dispossessed and underprivileged that they so frequently become the dupes of demagogues and rascals who lead them to destruction. On the other hand, as long as justice is denied we must not be surprised if demagogues and rascals create disturbances.

This Fatal Madness—Imperialism!

Imperialism is a sort of mass madness that seizes men and nations and lures them on with promises of wealth and greatness, only to rob them in the end of their most vigorous and virile, to embroil them in continual conflict and burden them to the breaking point with the increasing costs of ambition. In contrast, the pages of history are bright with stories of small nations that have deliberately eschewed imperial ambitions and have settled down to the task of achieving contentment and happiness for themselves within their own domain. Holland has spent her money and her energies in fighting the North Sea. Denmark has directed her energies toward the development of a home-owning and home-loving farmer folk who have achieved a high degree of civilization through cooperative effort. Sweden and Norway have lived in peace with the world for generations and consequently have had time, money and energy to spend in internal development instead of on external conflict. And who has visited Switzerland without coming away with keen admiration for those hardy mountaineers whose terraced vineyards and quaint chalets cling to the steep slopes up to the very timber line! After all, the most civilized nation is not that one which controls the most territory, boasts of the largest trade balance, or holds the greatest number of people in sway, but that which produces the greatest contentment, satisfaction and happiness for its people.

Geneva!

Perhaps the most important place in the world tonight is the little city of Geneva lying at the southern end of Lake Leman, bisected by the river Rhone, whose waters, arising high in the Bernese Alps, flow through the lake and go tumbling down toward the Mediterranean. Here the Council of the League of Nations, its efforts to find a solution to the Italo-Ethiopian problem exhausted, awaits while its committee of 13 seeks to determine what action shall be taken against the aggressor in event of war. As I walked up the broad avenue that leads to the beautiful League palace that is arising on a hillside overlooking the waters of the lake I thought of Woodrow Wilson, in whose mind the dream of the League took root and whose insistence was chiefly responsible for its birth. If, as Vachel Lindsay said, the spirit of Abraham Lincoln sometimes comes back to walk the streets of Springfield at midnight, may we not believe that the spirit of Woodrow Wilson walks the streets of Geneva these nights, deeply troubled as he sees the fruit of the travail of his soul swinging in the balance? Will the nations act together for peace when action is likely to cost them dearly? Will offending nations accept reproof from the League as they have sought to use the League to reprove others? Will the League's best efforts fail and the whole structure of collective security come tumbling down about our ears even before the palace is completed? Before these lines are read perhaps the answer will have been given. Whatever the answer may be, here in this historic Swiss city is the beginning of a dream of "a parliament of man, a federation of the world" that cannot die. The present machinery may break down, the present League may fail, but a new league will be born and men will learn to live together in peace and brotherhood.

*Secretary, Temperance and Social Welfare.

In the Lone Star State

SAN ANTONIO—the Venice of America, with its clear flowing river and picturesque bridges, its beautiful palms and banana trees, its golden cosmos, blue morning-glories and unique "queen's crown" which overran fences, trees and verandahs, delighted our eyes. Its efficient hotel and restaurant service ministered to the inner man and kept him going in spite of the heat and humidity for which many were unprepared. We heard of one woman whose husband presented her with a fur coat before she started to San Antonio!

Seldom have we had an auditorium better fitted for a large convention. Our only difficulty was in filling it, as the attendance of the convention was much smaller than the one in Des Moines last year. Naturally it was made up largely of Texas people and many of them drove in for a day or two in the middle of the week or over Sunday. The largest attendance was at the communion service and was estimated at about 4,000. Under the direction of F. E. Davison of Chicago, this was one of the high points of the convention.

As usual the missionary breakfasts, which were held in the Gunter Hotel, were a center of attraction. They were in charge of Dr. and Mrs. Royal J. Dye, past masters at this art. We understood that the attendance averaged about 400 per day. When the story of the burning of the buildings at Jarvis College was told, simultaneously plates were passed down every table, resulting in $500 in cash and pledges. And when the need of a roof on one of the buildings at Southern Christian Institute was made known in one of the talks, in some mysterious way the plates again collected $167. That the delegates were in a "giving" mood was shown by the fact that when John Newman of the French work told incidentally of the loss of a hat in a restaurant, money was given for a new one! Perhaps times are really getting better.

Left to right: Mrs. Royal Dye, Dr. Dye and Miss Polly Dye, famous in her own right as worker in our Japanese Christian Institute, Los Angeles

We all wanted to go to Mexico but only thirty were fortunate enough to go on the WORLD CALL Pilgrimage which left San Antonio Sunday night, October 20. Many will be interested in the personnel of the party, which we give herewith:

G. Robert Forrester, Del Rio, Texas; Mrs. Amanda Goodin and Mrs. Ernest Fowkes, Hannibal, Mo.; Mrs. T. E. McKiddy, Mrs. E. E. Elliott, and Mrs. Louise Lucas, Kansas City; Mrs. Berta McMaster, Fort Worth; Mr. and Mrs. C. M. Brady, El Reno, Okla.; Mr. and Mrs. Graham Frank, Dallas; Mrs. H. R. Dysart, Ashland, Ky.; Mrs. June Stanley, Lexington, Ky.; Miss Rose Wright, Indianapolis; Mrs. Fannie M. Kinney, Evanston, Ill.; Mrs. Leah G. Foote and Mrs. C. B. Thayer, Evansville, Ind.; A. W. Gerard and Roy S. Stull, Santa Ana, Calif.; Clifford Weaver, McKinney, Texas; Mrs. W. F. Hockett and Mrs. Jesse Kepler, Dayton, Ohio; Mrs. W. L. English, Springfield, Mo.; Mr. and Mrs. S. S. McWilliams, Argentina; George Walker Buckner, Jr., Indianapolis, editor of WORLD CALL; and E. T. Cornelius, San Antonio, director of the Mexican Institute.

These fortunate ones were to visit Mexico City where F. J. Huegel had plans for their entertainment, and stops were to be made at our mission stations at Aguascalientes and San Luis Potosi. Other smaller parties went as far as Monterrey and Piedras Niegras and some drove just to the border.

Mrs. Royal J. Dye in addition to her responsibility for the missionary breakfasts, had charge of the Prayer Room just off the lobby of the auditorium, where folk could gather for a quiet moment at any time in the day. On the blackboard one morning was found this:

"Pray that God's will may be done in *me*.

"Only so can it be done in our communion, in our state, in our nation, in earth.

"If I take this seriously it will change my attitude and therefore my actions."

The state board of Texas, Mrs. Clinton, president, and Mrs. Bessie Hart, secretary, very graciously entertained the women from Indianapolis headquarters staff and the women representatives from the various states at a Mexican dinner where many strange dishes were met and enjoyed. Miss Velva Dreese, former missionary to the Philippines was among those present, and we learned that she has recently accepted a position in the office of the Kansas state board, and will do some field work. On this occasion we were entertained by the juvenile band of Mexican Christian Institute and by Miss Rachel Cornelius, daughter of Mr. and Mrs. E. T. Cornelius, who played the violin.

We learned that there were twenty-six states represented on the Board of Recommendations, which seemed a fairly good representation when we consider how far some of them had to travel.

As usual, there were breakfasts, lunches and dinners which no one person could attend. WORLD CALL luncheon had about 700 with a historical pageant written by Mr. and Mrs. J. Edward Moseley of St. Louis, which attracted much interest and could well be put on in a local church.

Probably the oldest attendant at the convention was Mrs. C. B. Scott of Cleveland, who is ninety-two years of age. There were eight in the family party, including three daughters, Mrs. William H. Fields of Wheeling, West Virginia, Mrs. Jesse E. Martin of Indianapolis, Miss Zona Scott, Cleveland, also Oreon E. Scott, a son, and Mr. Martin, who is attorney for the Board of Church Extension. A daughter of the Martin's, Mrs. Lowe, had with her a small daughter, thus representing four generations.

Nature provided a perfect night and a perfect setting for the Laymen's Dinner on the roof garden of Gunter Hotel, open to the stars, with about 750 present. They were addressed by the governor of the state, James V. Allred, himself a Disciple, and he and Mrs. Allred were later introduced by Dr. Morehouse from the convention platform, where they greeted the delegates.

The Sacrificial Luncheon seems to grow in favor and through a pouring rain over 500 women sat down to tables where nothing but water was served and an offering of $950 given.

Two of our brotherhood causes observed their anniversaries at San Antonio. The fortieth anniversary of Ministerial Relief and Pensions was observed on Thursday morning in an impressive program in picture, pageantry and address. Earlier in the morning Dr. Ivan Lee Holt, president of the Federal

A Secretarial Group

Left to right: C. M. Yocum, secretary of foreign department, United Society; Miss Bertha Park, secretary of woman's missionary work for Ohio; Miss Helen Spaulding, national secretary of young people's and children's work; Gaines M. Cook, Ohio state secretary and member of the Central Committee of Unified Promotion

Council of Churches, gave a stirring address to the ministers assembled at the Plaza Hotel as guests of the Pension Fund.

Religious Education's twenty-fifth anniversary centered in its luncheon and in the convention address on "Twenty-Five Years of Preparation" by Robert M. Hopkins. At the luncheon on Friday six speakers gave concise three-minute talks on the various phases of the work of the Division of Education and Dr. G. Baez Camargo of Mexico gave a stirring address.

Invitations were received for the next International Convention from Toronto, Canada; Winona Lake, Indiana, Kansas City and St. Louis, Missouri. The matter has been left in the hands of a committee for final decision.

L. N. D. Wells, who was called to Dallas for two funerals before the close of the convention, sent the following telegram to Dr. Morehouse, upon receipt of the news of his election as the next president of the convention:

"Kindly express to the convention my sincere appreciation of the confidence reposed in me as evidenced by yesterday's election. You and your predecessors have set a high standard. I can only pledge my best and this I gladly do. May the closing days of the convention be filled with power. Gratefully yours."

Mr. and Mrs. C. M. Chilton of St. Joseph, Missouri, were elected fraternal delegates to the Conference of Churches of Christ in Great Britain in 1936.

Dr. A. R. Main extended an invitation for a delegate to attend the biennial convention of the Commonwealth of Australia Fraternal Relations. The convention was granted time to select someone who would be able to go.

Enroute to the convention we read in the *New York Times* an account of the death of Dr. Ivan Frokhanoff in Berlin. Dr. Prokhanoff was the founder and president of the All-Russia Evangelical Christian Union and was well known by our people through his several visits to this country.

Convention people were shocked at the word which came regarding the sudden death of Mrs. Alice Burgess Seiring in North Middletown, Kentucky, where she was in a meeting with the church of which F. M. Tinder is pastor, with President Arthur Braden doing the preaching. Many will remember hearing Mrs. Siering sing in our convention in Pittsburgh.

Left to right: Dr. Charles Taylor and Mrs. Taylor of Uplands, California; George O. Marsh of Portland Avenue Church, Minneapolis. All former residents of Ottumwa, Iowa. Mrs. Taylor is a daughter of Mrs. Anna R. Atwater.

Another bit of disturbing news was the serious illness of H. H. Harmon, minister of Crown Heights Church, Oklahoma City, who was taken to a hospital where it is expected that he may have to remain for several months for complete rest.

A tea at the Old Spanish Governor's Palace was given for the Council of Ministers' Wives, at which all past presidents were in the receiving line.

A number of Negro delegates were present in the convention and some served on the Committee of Recommendations. We noted B. C. Calvert, Jackson, Mississippi; P. A. Gray, Kansas City, Missouri; Mrs. J. N. Ervin, Jarvis College; Mrs. Rosa Brown Bracy, St. Louis; Mrs. Preston Taylor, Nashville, Tennessee; Mrs. H. L. Herod, Indianapolis; J. M. Cowan, Southern Christian Institute; R. H. Peoples, St. Louis.

As usual the Christian Board of Publication furnished the delegates each evening with a copy of the convention edition of *The Christian-Evangelist*, a much appreciated service. Special thanks are due Willard E. Shelton and J. Edward Moseley for their untiring labors.

Grant K. Lewis made his twenty-sixth annual report on home missions work at the San Antonio convention. This is a record of which he may well be proud.

Following the word that Miss Florine Cantrell on her return to Mexico had located in a field where she could reach twelve villages, remodeling a Mexican house to the extent of cutting two windows, where before there were none, and retaining the dirt floor, came the word that she had broken a leg. Miss Pearl Gibbons who was in San Antonio for a short rest was summoned back to the field to take Miss Cantrell's place in this emergency.

A message of love was sent from a missionary breakfast to J. B. Lehman, who for so many years served at Southern Christian Institute and is now incapacitated at his home in Jackson, Mississippi.

One of the most pleasing features of a convention is the fellowship on the train, as one meets old friends and makes new ones. This was especially true this year.

On the Grounds of Mexican Christian Institute

Left to right: Mrs. Robert Cowling, Mt. Carmel, Illinois; Miss Hazel Scott; Mrs. Leon Zeisloft, Mount Vernon, Ohio; Mrs. J. Allen Kirk, Louisville, Kentucky. Miss Scott is recorder of the United Society and the other members are of the executive committee

Elections at San Antonio

Officers International Convention 1935-36

President, L. N. D. Wells, Dallas, Texas; vice-presidents: Warren Hastings, Seattle, Washington; Mrs. George H. Stewart, Winnipeg, Canada; John Barclay, Wilson, North Carolina; general secretary, Graham Frank, Dallas, Texas; recording secretary, Miss Elizabeth Jameson, St. Louis, Missouri; transportation secretary, H. B. Holloway, Indianapolis, Indiana; treasurer, J. H. Nance, Dallas, Texas.

Left to right: Chester B. Grubb, First Church, Bloomington, Illinois; W. R. Warren of the Pension Fund, and former editor of "World Call"; Willard M. Wickizer, First Church, Maryville, Missouri, and member of the executive committee of the United Society

New Members Executive Committee International Convention

F. E. Davison, Oak Park, Illinois; R. Melvyn Thompson, Indianapolis, Indiana; Mrs. Kent Hughes, Lima, Ohio; Oreon E. Scott, St. Louis, Missouri; Homer Carpenter, Louisville, Kentucky.

Commission on Structure and Function of International Convention

Three former presidents of the convention added to the Commission: George A. Campbell, St. Louis; Homer Carpenter, Louisville; W. F. Rothenburger.

Commission on Budgets and Promotional Relationships

W. A. Shullenberger, Indianapolis, Indiana, chairman; Graham Frank, Dallas, Texas; secretary, Daisy A. Flook, St. Louis, Missouri; recording secretary, J. H. Nance, Dallas, Texas, treasurer.

Cooperative Council of Unified Promotion

Albert H. Martin, Grand Rapids, Michigan; Will Tewalt, Vincennes, Indiana; L. N. D. Wells, Dallas, Texas; Harry L. Ice, Kansas City, Missouri; Mrs. H. L. McKinnon, Cleveland, Ohio; J. J. Searcy, St. Louis, Missouri; F. C. McCormick, Milton, Indiana; Mrs. John Gay, Versailles, Kentucky; Mrs. I. E. Metcalf, Chicago, Illinois.

Board of Review

Ministers

Alden Lee Hill, Los Angeles, California; T. H. Mathieson, Colorado Springs, Colorado; Paul Becker, Des Moines, Iowa; George Marsh, Minneapolis, Minnesota; L. N. D. Wells, Dallas, Texas; W. H. McKinney, Uniontown, Pennsylvania; C. R. Stauffer, Atlanta, Georgia; F. C. McCormick, Milton, Indiana; J. O. Helsabeck, Richmond, Virginia.

Laymen

Albert H. Martin, Grand Rapids, Michigan; Carl Graham, Wichita, Kansas; J. J. Searcy, St. Louis, Missouri; Galt Braxton, Kinston, North Carolina; John Rogers, Tulsa, Oklahoma; Will Tewalt, Vincennes, Indiana; Andres Amos, Spokane, Washington; Clarence Miles, Lincoln, Nebraska; Charles Manning, Lexington, Kentucky; A. D. Strohbar, Savannah, Georgia.

Latin America Meets

Left to right: Dr. G. Baez Camargo of Mexico, and Mrs. S. S. McWilliams and Mr. McWilliams of Buenos Aires

Women

Mrs. Robert C. Cowling, Mount Carmel, Illinois; Mrs. John Gay, Versailles, Kentucky; Mrs. L. J. Eastin, St. Joseph, Missouri; Mrs. I. E. Metcalf, Chicago, Illinois; Mrs. H. L. McKinnon, Cleveland, Ohio; Mrs. B. W. Griffin, East Orange, New Jersey; Mrs. E. V. Pugh, Washington, D. C.; Mrs. Preston Taylor, Nashville, Tennessee; Mrs. May Schneider, Cincinnati, Ohio; Mrs. L. D. Cartwright, Chattanooga, Tennessee.

American World Convention Program Representatives

Arthur Braden, Kentucky; Graham Frank, Texas; Mrs. W. F. Rothenburger, Indiana; C. M. Yocum, Indiana; George A. Campbell, Missouri; W. A. Fortune, Kentucky; J. H. Goldner, Ohio; W. E. Moore, Indiana; Carrel W. Flewelling, Illinois; F. D. Kershner, Indiana; E. S. Jouett, Kentucky; M. R. Denison, Indiana.

Commission to Restudy the Brotherhood

The Commission reported two meetings held during the year and plans another for January, 1936. The Commission was continued by the convention and will welcome constructive suggestions.

The United Christian Missionary Society Nominating Committee for 1936

R. C. Snodgrass, Wichita, Kansas, chairman; Barton W. Johnson, vice-chairman; Miss Mary Ingle McGill, Shelbyville, Tennessee, secretary.

Colorado, S. J. Mathieson, Denver; Illinois, Hubert Barnett, Peoria, Mrs. W. A. Askew, Benton; Indiana, Barton Johnson, Fort Wayne, Mrs. Allen Huber, Frankfort; Iowa, Mrs. Charles Medbury, Des Moines, W. B. Slater, Burlington; Kansas, R. C. Snodgrass, Wichita; Kentucky, T. Hassell Bowen, Harrodsburg, Mrs. Charles Allen Thomas, Lexington; Michigan, Mrs. Leota Frye, Saginaw; Missouri, Clarence Lemmon, Columbia, Mrs. J. W. Allen, Kansas City; New York, Benjamin L. Rand, North Tonawanda; Ohio, L. O. Mink, Newark, Mrs. Leon Zeisloft, Mount Vernon; Pennsylvania, L. D. Riddell, Butler; Tennessee, Miss Mary Ingle McGill, Shelbyville; Texas, Leslie Finnell, Fort Worth; West Virginia, Mrs. C. E. Bliven, Charleston.

Board of Managers, United Christian Missionary Society

Alabama, Mrs. Walter Bell, Sheffield; Arizona, Mrs. Hetty Trimble, Mesa; Arkansas, Wallace C. Bacon; California, North, Mrs. J. N. Lester, Berkeley, Chester Snyder; California, South, A. Wm. Gerard, Santa Ana; Colorado, C. S. Linkletter; Georgia, G. O. Taylor; Illinois, Mrs. Mary Campbell Metcalf, Mrs. Warner Muir, Marion, Richard Allen, Eureka, F. E. Davison, Chicago; Indiana, Doyle Mullen, Rensselaer, Mrs. Robert

(*Continued on page* 44.)

St. Louisans All

Left to right: C. A. Earsom, pastor Dover Place Church; Chaplain Walter B. Zimmerman, Jefferson Barracks; Willard Shelton, editor "Christian-Evangelist"

Christian Womanhood Faces New Frontiers

A Dramatization for Woman's Day

By HAZEL HARKER

Characters:
Mrs. Wise—a thoughtful Christian wanting to serve.
Mrs. Good—her mother, a loyal missionary woman.
Mrs. Culsher—interested in study clubs and reforms.
Mrs. Survis—absorbed in charities, relief work, etc.
Mrs. Go—president of the Woman's Missionary Society.
Setting—the living room of Mrs. Wise, modestly furnished.

(*Mrs. Wise comes in and tidies up a bit. Mrs. Good follows her in and sits down, beginning to knit.*)

Mrs. Good: Mary, how did you have the courage to invite Mrs. Culsher, Mrs. Survis and Mrs. Go all at the same time?

Mrs. Wise: Why not? Of course I know they each have different interests. Mrs. Culsher is busy in her study clubs and forums, Mrs. Survis works mostly in some kind of charity or relief work and Mrs. Go is absorbed in the Woman's Missionary Society. That is why I asked them.

Mrs. Good: Well, I'm sure you have some very praiseworthy motives my dear. You usually do! But I think perhaps I don't belong, so I'll sit in my room and knit.
(*Rises as if to leave the room.*)

Mrs. Wise (*uickly*): Oh, no, don't go! I want you here. Sit down and see what we're going to do. I hear the ladies in the hall so I haven't time to explain now—but remember, you are one of us. (*Goes toward the door at one side.*)

(*Enter Mrs. Culsher, Mrs. Survis and Mrs. Go in ordinary street dress, no hats or coats and all shake hands and greet each other naturally.*)

Mrs. Wise: I appreciate your taking time out of your busy lives to accept my invitation, ladies. I see Martha has taken care of your wraps, so please find comfortable seats and I will tell you what I have in mind to do.

Mrs. Go: I was sure it was urgent from the tone of your note.

Mrs. Wise: I was afraid to try to explain what I want for fear such busy women as you would feel that you did not have the time to give me. But since each of you is so much in earnest about your work you are the very ones to whom I need to talk.

Mrs. Culsher: I'll admit I'm completely submerged in my study clubs, if that's what you mean. I do think we ought to be informed on all that is happening these days so that we can vote intelligently and do our share of work to bring changed conditions—but there! you mustn't get me started!

Mrs. Survis: I agree with you, Mrs. Culsher. There are so many wrongs that need to be righted. I simply can't sit by, can you? There are so many things women can do nowadays if they will!

Mrs. Wise: Then I am sure you are the ones to help me clear up my thinking upon what to me is an important issue. Ladies, without asking your consent or giving you time for preparation, I'm inviting you to take part in a serious discussion.

Mrs. Good (*quickly and humorously*): A what? Now, Mary, I told you I had no business in such highbrow company. I'm too old-fashioned to have any part in such doings!

Mrs. Wise: You will find that you do have a part, Mother. We're going to talk about a subject in which each of us is interested, though perhaps from different angles.

Mrs. Go: This sounds worth while! I may not have much to contribute but I'll do my best.

Mrs. Wise: I am sure you all have something to contribute. Certainly the president of the missionary society can help me think my way through my problem. I'll tell you what is perplexing me. I've been reading John Milton Moore's book, *The Challenge of Change*, and a new book by Herman Morse called *Toward a New America*. These have set me thinking and I want you women to help me decide how, as a Christian who wishes to engage in activities centered in the church, I can best employ my time and energy. Let us exchange ideas freely, each speaking out of her own experience.

Mrs. Go: Here I am, wanting to speak first, after all! I'm so sure of my position that I can't keep silent. The women of the church organized more than sixty years ago to carry on a world program of evangelism that seems to me to challenge every bit of our time, strength and ability.

Mrs. Good: I date back to the time when we called ourselves *C. W. B. M-ers*, Mrs. Go, so of course I think there is nothing so much needed as the preaching of the gospel. I haven't been reading these books with my daughter but I've been wondering if we missionary women have a big enough vision of what we ought to be doing. Even an old lady like me feels "the challenge of change."

Mrs. Go: But those are really Home Missions study books you have been reading. Have you seen them, Mrs. Culsher?

Mrs. Culsher: No, I haven't, Mrs. Go. Their titles sound rather interesting but I feel that we have outgrown Home Missions.

Mrs. Wise: What does Home Missions mean to you?

Mrs. Culsher: Oh,—I think of preaching to the Indians—of the covered wagons going out across the prairies and the lonely little settlements needing a church and a preacher. But that is a thing of the past.

Mrs. Survis: Well, naturally, with my slant on things I think of the missionary barrels we used to see packed.

Mrs. Go: I like to think of all the churches that Home Missions has built, of the foreigners we have befriended, and the schools for Negroes and for mountaineers.

Mrs. Good (*reminiscently*): You younger women never had the thrill of pioneering. When I was first married we went homesteading out in Nebraska. In those days Home Missions were very real to the pioneers. But times have changed!

Mrs. Wise: Yes, there is no longer a geographical frontier. But these men say that we face new frontiers. They seem to have a different idea of Home Missions. What is *your* definition of Home Missions, Mrs. Go?

Mrs. Go: Our *goal* is to Christianize America. As for a *definition*—it is hard to give one, for we realize that everything has changed. I think I would refer you to what Jesus said to the lawyer, "Thou shalt love the Lord thy God with all thy heart and soul and mind," and "Thou shalt love thy neighbor as thyself." If we take that seriously we have the keynote of Home Missions, "Thou shalt love thy neighbor as thyself."

Mrs. Survis (*enthusiastically*): If you put it that way I think we are all interested in Home Missions. You have given my Golden Text—but it means changing frontiers.

Mrs. Good: I see I'm not up on all this. What do you mean by changing frontiers, Mrs. Survis?

Mrs. Survis: We've just said that the days of the covered wagon are past and little remains of geographical frontiers. But we all agree that there are many things in American life that are not Christian—race prejudice, economic and social injustices, corruption in politics that results in many evils, inequality of educational opportunities—you all know them as well as I do.

Mrs. Go: Yes—and that is our task—to create Christian standards in every realm of life.

Mrs. Culsher: Then every honest Christian should promote Home Missions. I would never have dreamed of calling myself a home missionary but according to your statement everyone who is trying to bring about Christian practices in any area of our complex life qualifies for the office.

Mrs. Good: I'm pretty old-fashioned when it comes to my religion so it is hard for me to keep up with your reasoning. Can you explain a little what you mean, please?

Mrs. Culsher: Mrs. Go says Home Missions wants to make America Christian. We used to think that meant getting people to join a church and go occasionally. But today men

are saying *that is not enough.* Jesus tried to show the people to whom he talked how their everyday faults must be overcome if they wanted to bring in God's Kingdom. Loving one's neighbor back when Jesus taught was just as hard, I suppose, as it is now, but he said to do it.

Mrs. Good: That is a big undertaking. Where can you begin?

Mrs. Go: We can all pioneer in the field of race relations. We have plenty of chances to be Christian in our treatment of our Negro neighbors. What are we doing about it?

Mrs. Good: We have Negro schools, you know—Home Missions schools, at Edwards, Mississippi, and Jarvis, Texas.

Mrs. Wise: To be sure we do. But what are our churches doing for the Negroes of this city—and every other city? What a mockery to have schools for them in this country and to send missionaries to Africa unless we do all we can to overcome the injustices our own Negro neighbors must endure. Here is a frontier, near to each one of us.

Mrs. Culsher: I was reading just the other day how many southern women signed a petition asking for the passage of the anti-lynching law. Clubs and church groups had informed speakers to bring them the facts about lynching and now they are ready to take a stand, as Christians should, in the matter. I think they have really begun to work on that frontier, don't you?

Mrs. Go: There are so many way in which church women can work to overcome prejudice. It is usually based on lack of understanding.

Mrs. Good: Our Japanese Christian Institute, the Mexican Christian Institute, and the Indian Home at White Swan are proof that we want to be neighbors, aren't they?

Mrs. Go: Yes, if we don't stop with sending our money to support them and forget to be friendly with the Japanese shopkeeper or the Mexican family down by the tracks. Perhaps it takes more religion to be kind and considerate to the neighbors of other races close to us.

Mrs. Culsher: I'd never thought about it that way before—but we ought to be consistent. It seems to me Christian women must concern themselves with the problems of their community and nation. Perhaps you have heard about the woman in Germany who *refused to vote.* She was forced to wear a placard bearing her name and the statement "I have not voted because the safety and peace of my country do not interest me."

Mrs. Survis: That reminds me—let me read you a paragraph from a recent issue of the *Woman's Press* that I happen to have with me. (*Opens magazine, finds the place, and reads.*) "Great social work requires knowledge derived from study, wisdom distilled from experience, emotional maturity wrung from rich personal friendship and generous personal love, and spiritual strength achieved through faith. The pioneers of social work exemplified these qualities. It is for us to carry on the task of interpreting human need and helping to infuse social purpose with religion's transforming power." That is where I think Christian women come in.

Mrs. Culsher: There is the frontier of Child Labor! Should we not interest ourselves in legislation curbing this evil? I suppose you know that thousands of children have never known a home but are moved from crop to crop, working day in and day out at disgracefully low wages that we may have cheap beet sugar and cheap canned vegetables and fruit.

Mrs. Go: The migrants do certainly present a challenging frontier. I am glad that our brotherhood has a part, even if it is a small part, in the work being done to make conditions better among these migrants. You know through the Council of Women for Home Missions the women of all the communions do this work cooperatively.

Mrs. Wise: Speaking of cooperation reminds me of what I have been reading lately about the problems of our rural churches. That is another of the frontiers, not new but presenting increasingly serious problems. If our program for Home Missions includes help for the hundreds of struggling rural groups it should win our support.

Mrs. Culsher: I have been reading about cooperatives, too. I'd like to have this discussed in the church.

Mrs. Go: Our October program for the Woman's Missionary Society discussed that very thing, Mrs. Culsher. You will find us including some of these *new* frontiers in our study this year.

Mrs. Culsher: Splendid! I see I must be more than a paying member of the missionary society. If you are actually studying such a broadened scope of Home Missions as we have been discussing I can't afford to miss your meetings!

Mrs. Go: If you are interested in helping to educate for world peace you will want to hear our December missionary program and take part in the discussion.

Mrs. Wise: That is another of these new frontiers upon which I want to work. Dorothy Canfield Fisher says "War in the modern world is simply a 100 per cent mistake." But unfortunately not everyone agrees with her, so we need to educate for peace.

Mrs. Go: I wonder how many of you read the account in the July WORLD CALL of the *International League of Mothers and Educators for Peace.* There are a number of organizations working for this same goal. Surely church women should lead in such a cause.

Mrs. Culsher: I am sure we would all agree with you on that. If you are discussing all of these things in your missionary meetings I shall plan to attend them.

Mrs. Survis: Mrs. Wise, it seems to me we have completely neglected what you stated as your problem. We seem to have been talking about new frontiers in Home Missions.

Mrs. Wise: Yes, but that has answered my question. You will remember I said that, as a Christian woman who wanted to keep her activities centered in the church, I wanted help in deciding what to do. I had always thought of Home Missions as evangelism and the maintaining of institutions of one kind and another among various groups that needed them. I had also been interested in the reforms that appeal to you, Mrs. Culsher, and studying how to use my Christian influence with my vote in civic affairs. And I have felt that the type of work in which you are interested, Mrs. Survis, was part of the duty of a Christian. Then I read these books and found that the authors said it all came into the up-to-date scope of the work of the church.

Mrs. Good (picking up a book, finds the place and reads): This is one of the paragraphs she has been reading to me. Mr. Morse says, "The Christian ideal for America, the purpose for which Home Missions exists, is that all places and all peoples may be reached with the gospel and a Christian ministry for every form of human need." It's the last phrase that means these new frontiers, I guess—"*a Christian ministry to every form of human need.*"

Mrs. Wise: If the women of the church are enlarging their program of study and work, as Mrs. Go says, to include these new frontiers it seems to me my question is answered.

Mrs. Culsher: I am delighted to hear that this is true. We all want to work through the church as much as we can. Mrs. Go, if you are having a study class in which these books and the issues they present are discussed, I want to be there.

Mrs. Survis: You can count on me, too. I would rather work through the church. Mrs. Wise, I think we all owe you a vote of thanks for this chance to talk things over. It has helped me to get a new view of the possibilities of work through Home Missions.

Mrs. Wise: I am glad! I think we all want to do our part in making America more Christian and I was especially anxious to do it through the church. Since I find that our church women are really facing these new frontiers my problem is solved. Will you come out to the dining room now?

(*All rise and she leads the way out. Mrs. Good puts down her knitting as if to go, then turns back and picks up book.*)

Mrs. Good (reading): "*A Christian ministry to every form of human need—*" We used to think if we'd preached the gospel that was enough. But this means *living the gospel and helping other folks to live it,* I guess, not just talking about it. (*Puts the book down.*) We're never too old to change for the better and if anybody likes to be up and doing it is the women. So *we'll* face the *new frontiers.* (*Goes out as the pianist plays "Lead On, O King Eternal."*)

Helps for Leaders of Junior Groups

THE three things being emphasized this month through the studies on "Making a Happier World," the Mexican-American study, and the preparation for the offering for Religious Education, all fit into each other in a very helpful way. The whole group of Junior leaders, getting together to plan their work, will find that the careful planning necessary to avoid overlapping and to put added emphasis where it is needed, is well worth the effort. In addition to the materials in "Bethany Church School Guide," we would call your special attention to the pamphlet "Jesus the Friend of Everyone." Program materials for this group of Junior meetings are found as usual in "Junior World."—Grace W. McGavran.

November 3—

THIS is the second session of the new unit "Making a Happier World," the introduction and first and second session of which were given in the October WORLD CALL, and in the October 6 issue of *Junior World*. The "King's Builders" section of the latter carried procedures and references to materials which were to be used.

November 10—*Some Things That Puzzle Us*

This is the third session of the unit. It should seek to help Juniors develop right attitudes toward things they see or experience which are difficult or impossible for them to understand. A realization of God's love through any trouble which may come will help them not only to face their own problems but perhaps also to influence others toward a happier attitude.

The adult leader's part today is probably more important than in other sessions of this unit because the Juniors will need much help with their questions. There will be an opportunity of guiding them in reaching solutions and attitudes which perhaps would not develop without the influence of an older person. Prepare an informal talk, allowing ample time throughout for discussion with the children and keeping in mind the experiences of your own group. Perhaps some in the group have already experienced the death of someone close to them, or severe illness or other trouble which they cannot understand. Help them to see that death is not dreadful; that people who are Christians are not afraid to die; but that often such people die with a smile on their faces. Recall and read to the children John 14: 1-3.

Help them to know that, while there are things we cannot understand, God is not responsible for troubles that come, but he loves us and wants us to be happy. God often turns what seems at the time to be a great hardship, into a blessing. The story today should help in answering some of the questions which the children have.

Perhaps there is someone whom your Juniors know, who is a living example of the beautiful, sweet, happy character which comes when suffering is met with a courageous attitude. Help them to see that the strongest and most loved characters are those who have had troubles to meet and overcome and who have faced them with love of and trust in God, who in turn gave them the strength they needed. Of course, on the other hand, there are those who, instead of conquering and using their troubles to make themselves stronger, have let the troubles conquer them and so are weak and unhappy. You may want to tell, or have a Junior tell or read, the following quotation:

I met a pilgrim from a far country. His clothes were travel-worn, his shoes were torn, and his purse hung empty at his belt, but there was a light in his eyes as if he saw a pleasant end to all his wayfaring. And I said, "'Tis a dreary world through which you have traveled." But he answered, "Not so. 'Tis a glorious world. There is the sky above, the rain in one's face, the splendor of the sun, the majesty of the stars. And all along the way there have been flowers. Look!" In his hand was a brown sack, and from the sack he poured onto the path a shower of blossoms, lovely beyond all dreaming. And I saw violets and roses and lilies and daisies—things of sweetness and gentleness.

And I said, "They are beautiful, but you must have seen many evils also—weeds and thistles and poison ivy and bindweed—things of cruelty and suffering and pitilessness."

The pilgrim looked back for a moment across the pathway of the years, then gently he said: "I looked only for flowers." And gathering the blossoms into his arms, he went faring on toward the gates of a city not built with hands.—JEAN MITCHELL BOYD in *The Christian*, used by permission.

November 17—*Being Brothers*

The material for use today and the discussion resulting will be around the club and clinic work which our church is conducting for Mexican Americans in our Mexican Christian Institute in San Antonio, Texas. We hope that you have the *Children's Special Packet on the Mexican Christian Institute* which can be ordered from the Misisonary Education Department, Missions Building, Indianapolis, Indiana, free, but with a 10-cent postage and handling charge. It has in it a great deal of material which will be very valuable at this session.

Children cannot do anything very vital about changing economic conditions, but they *can* find out the constructive service which the church is rendering this racial group, and not only do something about that, but build up a sense of responsibility for such service, which will be permanent. They may question conditions which make such service necessary, and determine to investigate with a view to improving such things when they are older.

Procedures and materials for this session are given in detail in the "King's Builders" section of the November 3 *Junior World*.

In connection with the worship service it is suggested that you will have some comment to make on the Scripture reading. You may care to say something like the following before the reading:

When Paul was writing to the Corinthians he was writing to a group much more *foreign* to him than the Mexicans are to us. Our Mexican friends live within our own borders and many of them speak our own language.

After the reading, or in the course of it, each verse might be applied to the Mexican-American group, our love for them and our treatment of them. As a church family they also read this chapter. Any Mexican-American group which is using this study might reverse the procedure and think of boys and girls of some other racial group. If our church is to be really a family, the teaching which Paul was giving the Corinthians must be true for each and every one of us.

A hymn especially fitted to the study today is "Thou Didst Teach the Thronging People." The children may like to think of those who conduct our medical clinic, healing and helping as Jesus did, while they sing the hymn.

As a special activity, to help the children realize the amount of work there is behind the preparation of a meal in a Mexican family, you may care to have them prepare *tortillas*. The description of how to make the corn meal and from that the flat cakes, is given. To the question, Why not buy the corn meal already ground, or why not buy ready-baked bread? the answer is simple. Many Mexican families simply do not make enough money to do so. The boys and girls of your group are not too young to know that many employers of Mexican labor do not pay a living wage, even though they are too young to do anything about it.

November 24—*God's Plan for a Happier World*

This session is important in showing that God so loved the world that he sent his only Son to teach us all how we might be happier if we only follow him. The message, "peace on earth," is especially timely and this session although built around the Christmas theme is given here in such a way that it can be connected with the thanksgiving emphasis.

Procedures are given unusually fully in *Junior World* and you will not need extra material here. If there is any follow-up needed for your particular group on the problems raised in the last session, take

ample time to answer questions or have discussion on it. The children will be taking part in some Thanksgiving project in the Sunday school without a doubt. It will be wise to join forces with this and link the work time of the group to that project, rather than start an independent one. However, if the group has planned to send a Christmas box to the Mexican Christian Institute, it would be wise to start work, or continue work on that for these next two sessions, so as to have any such box packed and sent, before local Christmas activities start, and in time to be of some use at Christmas time there.

December 1—*Working Together to Make a Happier World*

This is the last session in the group, "Making a Happier World." Today's theme is a fitting conclusion for this unit. A realization of what people in different parts of the world need to make them happier, and a definite desire and attempt to supply them with what they need should, as early as possible, become part of life itself to every Junior. Working together is also of more value than working individually, especially where distance is involved.

Suggestions for procedure are given in the *Junior World* for November 3, and the story in the November 24 issue. They are quite full and you will not need further help here.

The packing of a Christmas box for the Institute may continue for the next two sessions, since they are concerned with a study of Mexican Americans.

December is a busy month in many churches. You will want to be especially careful about planning all sessions and activities, so that the children are not called on by two or three different leaders to do the same thing. This is a cooperative program, and the planning in the local church should deal with it as such, making all sessions, Sunday school, Christian Endeavor or mission band, etc., etc., a unit, rather than diversive factors. Often activities can be made cooperative and if two work periods are thus available, a much more thorough piece of work may be done, whereas if the children can only come together once for work, the two or more groups are not competing, but are *working together* to make a happier world.

Thanksgiving Offering

THE Christian nurture of our children is causing us more and more concern. With the present-day intensive competition which all sorts of not-toward-good forces provide, presenting to our boys and girls ideas and motives which are undesirable, we find ourselves faced with the necessity of increasing the quantity and the quality of the religious education which we give them.

Every teacher is concerned not only with the quantity and the quality of the work the children under her are doing, but also with the training of every other child in this country. The teacher keenest for self-improvement feels most deeply the need of those leaders of childhood who have not, somehow, seen the vision of the possibilities which lie in their own teaching, nor the way to make their teaching most effective.

The Religious Education Department of the United Christian Missionary Society, conscious of the extent of this need, and also aware of the help it owes the most forward looking of the children's workers in finding new avenues of progress, maintains a national group of workers whose days are spent in helping to build a strong bulwark of religious education across the nation. It also maintains a group of workers in state or region whose constant effort is to make the poor good; to help the good become better; and to inspire the best to yet higher reaches of service to the childhood of this great nation.

The offering at Thanksgiving for Religious Education is the measure of the assent of each and every one of us who want particularly to see that work maintained and sent forward. Every child can be interested in the task of making America more deeply and more meaningfully Christian, not in the very important sense of serving underprivileged groups, but in the sense of touching the lives of all children and leading them nearer to the light.

Reading for Our Children

BY THE time this issue of WORLD CALL reaches you the new reading lists will be off press. We hope that every teacher of children, or worker with them, will have one. We know you are all anxious to have the children reading those things which will increase their appreciation and understanding of other races and peoples. It is sometimes difficult to take time to read those things which the children are reading and evaluate them. A single story can often implant some quite serious misconceptions which bear fruit in racial hatreds and jealousies.

The books which we recommend to you through the reading list have been chosen for various reasons. Some are distinctly missionary. They tell of what the story of Jesus has meant in the lives of other boys and girls or older people. Other books are correctives. They present an account of children of certain races which opens the eyes of the children to the possibility of the traditional or local idea of these races being not as accurate as they may have imagined. They give the other side of the picture. Others are informational. They widen the children's horizon, make them aware of ways and customs and racial heritages with which they have not been familiar in a friendly way. Others deal with lives of those who have achieved nobly in the field of bettering human relationships or carrying the gospel message. Still others present the cause of peace—surely a timely bit of reading for children to do.

But the reading list, you say, has so many adult books in that section. Couldn't we have just the children's books listed separately? We could, but we wonder if the teacher who is interested in the development of her boys and girls through reading will not want to know which are the latest and the best books for her own reading and enrichment along these same lines? We are sure that will be the case. Here is one place where the missionary women of the church can render a real service. The books in their library may well be placed at the disposal of the teaching group of the Sunday school and of the other children's leaders in the church. Someone will be glad to check those which have especial bearing on any immediate interest of the group on which the teacher wishes to do extra reading.

But to go back to the children's reading. A few books should be added each year to the church school library. But two other sources should be heavily drawn on. One is the public library or public school. The other is the private library which each mother is building for her child. She will often be glad to add books which are on the approved list at school and which also serve the purposes of our Christian training and are listed on the reading list.

After San Antonio

MANY of our people will have attended the convention in San Antonio. For the first time in ever so many years the convention has been held right in the city where one of our main pieces of home missions work is carried on. The Mexican Christian Institute and our Mexican Christian Church in San Antonio will surely have been the object of a visit from some of the delegates who went from your church to the convention.

It is fortunate that we are studying that same work with our Juniors this year. To have a visitor who has just come from seeing that work give them a talk about what was seen, and a period when the children can ask questions, will be an unusual opportunity. Try to arrange it if at all possible. If someone from your own congregation has not been to the convention and seen the work, there may be someone from a neighboring church.

It would be helpful to such a person for you to give him the copies of *Junior World* which have had the stories and programs on the Mexican-American work, to glance over before coming to the meeting to talk to the children. Such a person would want to know the attitude of the children and be prepared to help bring them to a realization of their kinship with these members of our church family.

Perhaps a word of warning may not be amiss. There are some folks who visit such work blindly or, worse still, see only the negative side of things. You can tell in a conversation whether the visitor caught a vision of a lovable race with great capacities and of a task worth our warmest support.

Book Chat

(*Continued from page* 16.)

exclusion laws, the various treaties, and the attitude of our government in the Manchukuo episode. He feels that as a matter of present relationships and future good it would be best for our nation to face the realities of the situation and recognize the new government of Manchukuo. The two chapters of constructive proposals for the future are very much worth while and one could wish that every super-patriot and jingo in the two countries could read the chapter on "The Predicted War" between Japan and the United States.

Books Mentioned on Page 16

THINGS THAT ARE CAESAR'S: THE GENESIS OF THE GERMAN CHURCH CONFLICT. By Paul B. Means. Round Table Press. New York. 290 pp. Price $2.00.

HISTORY AND INTERPRETATION IN THE GOSPELS, by R. H. Lightfoot. Harper and Brothers. New York. 235 pp. Price $3.00.

TOWARD UNDERSTANDING JAPAN. By Sidney L. Gulick. The Macmillan Company. 245 pp. Price, $2.00.

HIS WITNESS, STUDIES IN THE BOOK OF ACTS. by Andrew Sledd. Cokesbury. $1.00.

DR. ANDREW SLEDD, PH.D. Yale, professor of New Testament Language and Literature in Emory University, has written with the lay audience in view. He says of his work, "Its single purpose has been to reproduce, as faithfully as possible, the ancient narrative with only such interpretation and elaboration as might make its movement and its message more intelligible to our own times." Dr. Sledd has a background of ample scholarship. He has historical appreciation and insight. He knows the social and political conditions that lie back of the Book of Acts and their effects on the spiritual dynamic of the early church. He understands the various frictions that arose in the Jerusalem church with the Sadducees; the like frictions that arose with the Pharisees, and the violent doctrinal reconstruction that went in when the new faith made its way out into the gentile world. There is a lucid treatment of the communism of the Jerusalem church and of the difficulty that grew out of that first emotional impulse of fraternity.—W. J. LHAMON.

Christmas Plays

THE NIGHT OF GIFTS, by Harry Greenwood Grover. Samuel French, New York. $0.30.

THIS little one-act drama is a variation of the old, familiar story of the birth of Christ. The play is written with regard for the best elements of the timeless message and with an appealing variation in treatment. It is, however, weak in suspense and conflict and there is no interpretation of value to present-day life. Production rights are granted with the purchase of 12 copies of the play. Nine men, three women and one boy are needed in the cast. The playing time is twenty-five minutes.—J. Edward Moseley.

NO ROOM AT THE INN, by Esther E. Olson. Walter H. Baker Co., Boston. $0.35.

AFTER little Malthar makes her first clay lamp to place in the window of the one-room home where she lives with her mother and father, the innkeeper of the town of Bethlehem comes to inquire if it would be possible for a tired man and woman to spend the night there, since there is no other place available. It is not convenient, but Malthar knows of an abandoned barn, and the couple are directed to that place. Malthar sends her ugly little lamp to light the stable, and the lamp seems to illuminate the whole countryside as the brightness from the manger of the Christ Child radiates.

A very simple play, especially interesting for children. It concludes with the traditional proclamation of the birth of Christ. With the purchase of four copies of the play, production rights are granted to amateur groups. Two men and two women compose the cast.—J. Edward Moseley.

SOLITAIRE, by Leslie R. Carey. Walter H. Baker Co., Boston. $0.30.

THIS one-act drama, with a novel plot, teaches the Christmas spirit with evident sincerity. It is, however, sentimental and fantastic. It lacks real depth and is difficult to produce. There is no royalty and ample stage production notes are included. There are only five characters and for amateur groups just starting in the production of religious drama, this play would be a good one to start with. It would offer many possibilities of discouragement and yet the finished production would renew the hope that now glows so brightly. —J. Edward Moseley.

THE HYMNAL FOR BOYS AND GIRLS. D. Appleton-Century Company. $1.10.

ARE you looking for a hymnal for primary and junior children? A new one, edited by Caroline Bird Parker and G. Darlington Richards, is worthy your careful consideration. Written in a language which children understand and in music which is suited to their voices, the hymns in this book will have a very important part in helping to interpret to children the teachings of the church, and to deepen their love of God. Not only have the editors chosen hymns which are especially appealing to children, but they have included enough of the great hymns of the church that children will be able to participate in adult services when they become a part of them. In addition to all the usual alphabetical, metrical and theme indices, the book has sixteen pages of worship services, ten pages of worship source material, a list of special music for junior choirs, and twenty-one pages of hymns for junior choirs, as well as its larger sections for the junior and primary departments. For those groups which already have a hymnal this will be an exceedingly valuable supplementary book for providing special new hymns along various lines.

ROSE WRIGHT.

THE SKY IS RED. By Jean S. Milner. Bobbs Merrill. $2.50.

THE author of this book on revolution and religion is my esteemed neighbor and fellow-minister. Though just approaching middle age, for a decade and a half he has been pastor of the historic Second Presbyterian Church in Indianapolis, over which Henry Ward Beecher presided almost a century ago.

Book I—YESTERDAY, deals with an array of theological and historical problems which root in a failure to understand the human element in the Bible. Book II—TODAY, comes to grips with social problems which, on the other hand, root in a failure to see the divine element in human relationships.

Theologically, the discussion may be called modern for it marshals the fruitage of historical, scientific and archaeological research. Yet to the extreme modernist, it is likely to be too generous toward the fundamentalist, and too severe on the humanist. To the dogmatic Protestant mind, it will probably accredit the Roman Catholic Church with too much maternity. To those interested in the heart of Christianity rather than in partisan foibles and sectarian shibboleths, it will be heartening.

With equal frankness, the volume treats some of the major social issues which every discerning person must face. I would call *The Sky Is Red* a searchlight in the hands of a minister who sincerely wishes to understand his generation and to be a vital part of its vexing problems by attempting to apply the historical method to an understanding of the Bible and the social teachings of Christ to every human struggle.

—WILLIAM F. ROTHENBURGER.

DEVOTIONAL HYMNS and THE SERVICE HYMNAL, Hope Publishing Company, Chicago. The first-named volume, completely orchestrated and issued in both round and shaped notes, is a collection of hymns and songs for use in all services of the church, including Sunday school, Young People's meetings, missionary and mid-week services. *The Service Hymnal* is a more pretentious volume, compiled for general use in all religious services of the church. It is completely orchestrated for 16 instruments. It contains 501 hymns, among which is an unusual number of those which have come down through generations of use in the church, together with what may be described under the general term of "gospel songs." *The Service Hymnal* is sold at $60.00 per hundred. The cost of *Devotional Hymns* is $40.00 per hundred.

Women and World Highways

Last of the Pioneers—Mary Graybiel

By ALICE HELSER LIVERETT*

A SLENDER girl—deep-set of eye, determined of chin, tender of mouth—went to India in 1882. India in 1882! Before the days of the pictorial travelogue. Before the days of Gandhi and the years when that strange country was brought into the homes of the boulevard and the marketplace. India in 1882, when modern womanhood still clung to the fireside and the few intrepid ones who dared the scorn of convention and custom dared also the respect of the nineteenth century. But those were also days of pioneering into hidebound customs, days of discovery of other lands, days of discovery of the message of the Great Teacher who had cried, "Go ye into all the world." India in 1882—already touched by Christianity, not yet bearing the imprint of the Disciples of Christ, soon to know the splendid courage and rare spirit behind the clear eyes of Mary Graybiel.

She is no longer with us. Mary Graybiel, missionary, after close to a quarter century of service in India and a longer period of patient suffering, entered her kingdom on September 16, 1935, at the age of eighty-nine. Near the end, she relived those early days. Her conversations were of India. Her questions were of the mission work there today. Her eyes were saved for the worth-while things—to her, the Indian Mission paper, the WORLD CALL, *The Christian-Evangelist*. At times her mind wandered as she sat in the gaily cushioned rocker. And those who sat beside her knew that India, land of joy and sorrow, distortion and beauty, held her once more in love and pity.

While a schoolgirl, Mary became acquainted with the life and work of Ann Hasseltine Judson and from that time forward was intensely interested in missions, an interest shared and encouraged by her mother. The fullness of faith and grace of spirit were in Lydia Graybiel, and the daughter inherited her heroic nature and noble character. Once in those early days the child asked, "Mother, where are *our* missions?" And the prophecy of a later day came in the mother's reply, "We have not any yet, my child—but we will have some day."

In September, 1882, Lydia Graybiel saw her daughter, tried and true in the ways of Christianity, leave with three other young women for India. The mother and daughter had read together a small circular of the Christian Women's Board of Missions calling for four young women to go to India. The mother, with perhaps a deep-felt hurt in her soul at the thought of parting, told her daughter earnestly, "Shall I tell you what I have thought? I thought perhaps our Mary would be one of the four." Years later, Lydia Graybiel found her sacrifice worthy, for she said, "I have devoted one daughter to the cause of missions and I will not recall her, but would rather give another; or could I hear the voice of the Lord calling as he called Abram of old, I would go myself, even now in the evening of life."

The Christian Woman's Board of Missions, young in missionary effort, chose its first non-Christian foreign mission field,

Miss Mary Graybiel and Pauli, one of the rescued orphans

India, wisely. Even more wise was the choice of the four young women who with Mr. and Mrs. G. L. Wharton and Mr. and Mrs. Albert Norton under the Foreign Christian Missionary Society opened India to the Disciples of Christ. Mary Graybiel, Ada Boyd, Mary Kingsbury and Laura Kinsey landed at Bombay on November 7, 1882. A difficult time was before them. A language must be learned, a location for the best possible missionary center must be chosen. A land of strange customs and topography must be conquered. Above all, in the first flush of enthusiasm and interest, haste must be avoided. All the resources of patience, tact and sympathy must be drawn upon.

Mary Graybiel's work centered for nine years in the great station of Bilaspur. Poverty, degradation, gross idolatry, and, the most difficult of all, a baneful caste system, confronted her. She found the children courteous, happy and intelligent, but pitifully dirty and many suffering from illness. The parents bore their economic distress stoically, observing the gross conventions of the country and castes, making their pilgrimages to revolting idols.

Quite early in her missionary service, Mary Graybiel found her best efforts were with the children. Inherently maternal, she suffered with each tiny child that came to the mission's doors. The government often sent children to the mission, sometimes a parent would beg to leave a neglected child, once a father wanted the mission to buy his son! But Bilaspur at first was in no condition to care for these countless demands. A suitable home for the missionaries and an orphanage, became the crying need of the moment. Mary Graybiel put in her request for funds and permission to construct the necessary buildings. She herself submitted plans, she who had never concerned herself with the intricacies of architecture. She bargained with the government officials. She became overseer, builder and constant prodder to the natives, building out of brick and clay a home for Indian girls. She spent agonizing months contending with contractors' deceits and delays and India's changing climate of enervating heat and endless days of rainfall. But the buildings were finished at last, and the Bilaspur Girls' Orphanage opened its doors with Mary Graybiel and Mary Kingsbury in charge. Miss Graybiel still maintained a great work in visitation down the alleys, the by-ways, the better homes and the open places of the city. Visits were made to other stations, each visit becoming a task of love for the people of her adoption.

Nine years' service in India, breaking new ground and old prejudices, took their toll of Mary Graybiel's strength. During 1890 her vitality was lower and recurring illnesses proved wise her decision to return home. She did so with much sorrow, as she had wanted to round out a full ten years before her first furlough. Her life was definitely committed to India. She had no desire to be a "returned" missionary. "It is only on account of inability to do work that I am even willing to leave the field," she said. "God will provide for his work." Oh, faith of Mary Graybiel!

There was little rest in the United States. Then, as now, the missionaries were in constant demand for first-hand information of the far-away fields. And Mary Graybiel was not one to refuse her knowledge of India, nor to miss an opportunity to gain interest and funds for her beloved work. She spent several years at home, utilizing much of her time to raise money for a women's home in India. Her friends pleaded with her to remain

(*Continued on page* 41.)

*In Home Department, U. C. M. S.

Programs for Adult Organizations

For the Leader of the December Program

Theme for the Year: *Seeking Living Treasure*

Topic for December: *In the Paths of Peace.*

THE December program brings to a close the home missions series of study with our annual peace program. A leaflet in the program packet discussing the year's study said, "We come to the December program with its emphasis on peace. Home missions? Yes. Someone has said that the aim of home missions is to make all America altogether Christian! If America is to become Christian she will need to rethink some of her attitudes and actions with regard to world peace. It is the missionary task of the church to help mold public opinion on this subject."

Remember we are seeking living treasure in this year's study and the December theme sets this search in the paths of peace. The devotional study, the theme of which is "Seek peace for all men," is found elsewhere in this issue and will prove a stimulating and helpful preparation for the discussion.

Three leaflets are offered in the program packet for help in developing the theme. One is a general leaflet and the other two carry the Christmas message of peace.

"Can Women Aid World Peace?" is the theme of the material prepared by Miss Lola Conner of Indianapolis, a popular writer among our people. This pamphlet, which is found in the program packet, is well outlined and carries suggestions as to its best use. It well covers the first and second items given for consideration in the Year Book of Programs. The questions under "For Personal Preparation" might guide the discussion of this theme.

The other leaflet material in your packet carries a lovely message in Scripture, legend and song and is entitled "The Coming of the Prince of Peace." Suggestions for the use of this service are given in the leaflet. A very appealing story is given to be used in connection with it. This service will make a fitting close to the study hour. The brief devotional message at the beginning, the practical talk on how women can aid world peace, with a discussion of the practical ways for promoting peace and then this service, and you will have had a very beautiful and worth while meeting. The service of Scripture, poetry and songs has been arranged by Miss Genevieve Brown, and the story accompanying it was written by Mrs. Edna Bruner, one of Indiana's state workers and wife of a preacher.

If you do not have the program packet the leaflet material for this program may be purchased for ten cents from Missions Building, 222 Downey Avenue, Indianapolis, Indiana.

The questions suggested under the item "For Personal Preparation" are very stimulating and may well be used in some way in the meeting. The second and third fit in with the practical ways for promoting peace as found in the leaflet material.

Additional material may be had in abundance. In this issue of WORLD CALL you will find an article by Mr. Fey, former editor of the magazine and now with the Fellowship of Reconciliation. Also some paragraphs on the peace situation in Europe on the page entitled "Social Trends" prepared by Mr. Crain who has recently returned from Europe where he attended a peace conference at Geneva. Watch the December issue for additional material and look through former issues, too.

Articles in magazines are so very numerous and stimulating. May we call attention especially to *Harper's* magazine, July, 1935, which contained an article on "Men Like War." Do we agree? If so can a "moral equivalent for war" be found? The August issue of *Harper's* has the thought-provoking article, "Mars, His Idiot," and incidentally it is interesting to learn that a book by this title will soon be off press. *The Atlantic Monthly* for October, 1935, carries an article on "The Road to Peace" which is well worth your study. *The Woman's Press* has had several fine articles on peace in 1935 issues. A search through these and other magazines will be a rewarding experience.

You may want plays and there are some very good ones available. Copies of *Wooden Soldiers* are available if you did not use it last year. The National Council for Prevention of War has several very helpful and not-too-difficult plays.

A Carol Service, *Christmas Around the World,* is published by the Congregational Education Society, 14 Beacon Street, Boston, Mass.

In the pamphlet *Can Women Aid World Peace?* you will find additional source materials and the addresses of several organizations that carry peace materials.

The suggestions for making a local world trade map should be utilized. It will make a very revealing and amazing study. This is the "Reaching Outward" feature for the month.

The Discussion Outlines has one on peace, "Shall Christianity Outlaw War?" It is packed with helpful and stimulating suggestions. In addition to looking up all these fine materials for use in the meeting is the value of recommending them as reading material for the month. Our missionary reading may well follow the program themes. Recommend articles and books on peace. It will be a fine contribution for a leader to make. Several of the newer books on peace are listed in the leaflet *Can Women Aid World Peace?* A good meeting ought to stimulate and inspire further study, and happy the group whose leader is ready with suggestions as to "where to go from here."

Stewardship

Many societies wisely give time at each meeting to stewardship teaching. For the ones responsible for this period an article in *Front Rank,* September 29, will be welcomed. It deals with "Church Finance in the Middle Ages" recalling that in France during the Middle Ages "nearly a hundred great cathedrals rose toward heaven" while in New York City the cathedral of St. John the Divine has been in construction many years and is still unfinished. The author then proceeds to discuss the paying and use of the tithe and the moneys paid to church wardens. The article by Ray M. Johnson is interesting.

Gratitude

An end-of-the-year poem to be used at the December meeting

For sunlit hours and visions clear,
For all remembered faces dear,
For comrades of a single day
Who sent us stronger on our way,
For friends who shared the year's long road
And bore with us the common load,
For hours that levied heavy tolls
But brought us nearer to our goals,
For insights won through toil and tears
We thank Thee, Keeper of our Years.

—*Anonymous.*

Woman's Day

"Christian Womanhood Faces New Frontiers" is the title of the dramatization prepared for use on Woman's Day, December 1 or the nearest Sunday convenient in your local church calendar. It follows the home missions emphasis of the year and will portray to the church the broadened scope of the home missions study our women are following. The dramatization appears on pages 30 and 31 of this issue of WORLD CALL.

For the use of pastors and others who are to give Woman's Day addresses, suggestive source material has been assembled on the subject "Christian Womanhood and the World's Work," and is available in mimeographed form for the asking. Plan for an address at the morning church service and the presentation of the dramatization at the evening hour.

For material for addresses and reprints of the dramatization address the Missionary Education Department, United Christian Missionary Society. (The enclosure of 3c postage will be appreciated.)

—EDITH EBERLE.

Programs for Young People

Circles and Senior Triangle Clubs
(For Young People, Ages 15 to 24)
December Theme: *Forward March*
Worship Theme: *We Will Follow*

Intermediate Triangle Club
(For Boys and Girls, Ages 12 to 14)

Promote Peace With Posters

LAST month we outlined for you in WORLD CALL plans for the peace project in which the young people of our brotherhood are uniting throughout the United States. This plan is to be presented in your December meeting and should result in the appointment of a committee to secure books and materials and to proceed with a plan for study and participation.

Posters exhibited in prominent places will help to advertise your peace meeting and they are certain to have their effect upon many people who may not be able to come to hear your program. In the book, *Halt! Cry the Dead,* available for $1.50 from the United Christian Missionary Society, there are not only some very striking and revealing statements about war and peace and suggestions as to what you and I can do to help build a warless world, but there are also many illustrations and cartoons which may be enlarged by anyone who can draw, and made into a set of wonderful posters. We shall describe a few of these posters which someone in your group may be able to make from the descriptions, but we hope that you will purchase this book as one of your investments for peace.

On one side of the poster are rows of marching soldiers. On the other side is a row of poor destitutes standing in line beside a building marked "BREAD." Below are the words "The Firing Lines of the World War have caused the Bread Lines of Today. What do you need—Bread or Bullets? We are spending too much money making guns! We are spending too much money building warships! Those same dollars spent for building homes, schools, playgrounds, and for food and clothing, things which we need, will give us more jobs. A vote for reduction of armaments will be a vote for prosperity."

Behind a paying teller's window of a bank are the head and shoulders of Uncle Sam. On the right, one arm holding a bag marked 20 per cent and the other arm supporting his head in a very exasperated way, stands a man who represents an American citizen. On the left is a man representing war, wearing a helmet so marked, and carrying large moneybags marked 80 per cent. Below are printed the words: "'A recent secretary of the treasury stated that 'Over 80 per cent of federal expenditures is due to war' and added: 'This will be the inevitable situation as long as war is the method of settling national disputes.'"

In the center of the poster is a child with a horrified and frightened expression on his face. Across his breast is a banner marked "Pax" and falling from his hand is an olive branch. Pointing toward him on all sides are machine guns, helmets, airplanes, swords, submarines, battleships, etc. Below are the words: "Peace: 'Is all this to protect me?'"

In the foreground sitting on a huge pile of skulls is a fat, contented man wearing medals and labeled "Munition Makers." Behind him is heavy black smoke coming from many factory smokestacks. This "Buddha" has many arms. Some of them are extended above the skyline of the earth waving each a flag of a different country. In the hands which are resting at his side are money bags marked with our dollar sign, the sign of the English pound, the French franc, etc. Below are the words, "The Buddha of a Thousand Arms." Indeed the munition makers have a hand ready to wave the flag of any nation and to squeeze the profit out of any budget.

These are only a few of the striking illustrations which appear in this book and which cause us to ponder seriously the situation in the world today. Free samples of posters and postcards may be secured by addressing World Peace Ways, 103 Park Avenue, New York.

Ponder This Paragraph

"We have sublimated patriotism until it makes a virtue in nations of what would be a vice in individuals; it glorifies selfishness, ennobles aloofness and hallows provincialism. An individual would be made contemptible by qualities which are a nation's loudest boasts. Civilized life would be impossible if the rights and relations of men were those which we proclaim as sacred among nations."

For Intermediate Leaders

IN THE next several issues of WORLD CALL we are printing in this Intermediate column a conversation between three adult leaders of three different Intermediate Triangle Clubs. The names of these leaders are Mrs. Worker, Mrs. Newleader and Mrs. Dodger. As their conversation proceeds from month to month we trust that leaders of Intermediates may get some ideas about how to carry on their work more effectively.

Mrs. Newleader: I am new at this job of working with Intermediates in mission study and I certainly do need some help. I want to do everything just right for I am sure I have the finest group of Intermediate boys and girls that ever lived. The former counselor turned over to me two books but I don't know anything about them and do not know which to use. Here they are.

Mrs. Worker: Yes, these are volumes two and three of the missionary units. Did they not give you Volume I?

Mrs. Newleader: They said this was all they had.

Mrs. Worker: No doubt the first copy was lost. You see these should be kept from year to year because at the end of three years they may be used again.

Mrs. Dodger: We always cut ours up to give out the parts and there was nothing left.

Mrs. Worker: If you have more than one copy you can keep one of them more or less intact. You should always order two copies.

Mrs. Newleader: Well, which volume shall I use now? They have just finished Volume III.

Mrs. Worker: I suspect that you should use Volume I but that just depends. You see, these programs are a part of the entire Intermediate curriculum. That curriculum includes lesson quarterlies for the church school, worship programs for the departmental meeting at the Sunday school hour or for expanded sessions, Christian Endeavor programs, vacation church school units, and recreation programs. If the Intermediates in your Triangle Club are using the first year lessons on Sunday morning, then your Triangle should use Volume I of the missionary units. If they are using the second year lessons in the church school, then you should use Volume II. The same thing applies to the Christian Endeavor program and all the rest of the Intermediate materials.

Mrs. Newleader: Do you mean that each year the programs for Intermediates in Sunday school, Christian Endeavor, Triangle Club, and all the rest are about the same thing?

Mrs. Worker: Not exactly; but they are related. There is not the overlapping that we had before when each program was planned apart from all the rest. There is greater continuity, and aims and objectives for the Christian education of Intermediates are more easily reached because the programs are built together with these aims and objectives in mind.

Mrs. Newleader: Then I need to know something about what is going on in the church school and in Christian Endeavor, don't I? I had not realized that there was any particular relation.

(To be continued.)

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

DECEMBER

Seek Peace for All Men: Luke 10:5

WHO does not want peace? An untroubled mind, calm of soul, satisfaction of desires, security for the present and future, comfort by day and rest by night, harmonious relations with family, friends and associates and with the passing stranger—these are what peace means to us. From the time of the warlike Romans whose daily greeting to each other was "Peace be with you," until the peace conferences and the societies for peace of today, peace, personal and public, has been man's goal. Life always is a search for peace—for one person, one form of satisfaction; for another person, another form. Some face dangers to win it. Others cower behind deceit and treachery to find it. Some build bridges, others bombshells. Some pray, others blaspheme. And behind every contradictory action is the unconscious seeking for relief from restlessness of mind, which is peace.

The angels sang "Peace on earth" when Jesus was born and long before that he had been announced as the Prince of Peace. John, the Baptizer, said that he was to guide our feet in ways of peace. He himself often mentions peace, but there is usually a different flavor to the word as he speaks it. One of his last promises was, "My peace I leave with you, my peace I give unto you." But notice the qualification. "Not as the world giveth, give I unto you." What did he mean that the world gives that he does not? Are the world's gifts perhaps the very things we think we must have for contentment—well-furnished homes, attractive clothes, nicely appointed tables, position in our social group, admiration, pleasant forms of recreation? Those things, he was saying, are not a contribution to my peace. Good in their way for certain ends, perhaps, but never make the mistake of thinking they will bring you the peace I have for you. His disciples had learned before this how Jesus expected them to break away from the status quo of their time and launch the new program of God's Kingdom even if it meant making trouble within their own families. "Think not I came to send peace on the earth. I came not to send peace but a sword . . . and a man's foes shall be those of his own household."—Matthew 10:34-37. They knew he did not preach or practice the avoidance of trouble. His life did not look peaceful, yet he dared tell them to expect peace.

It is doubtful if Jesus himself experienced his own peace until one historic night when after hours of prayer he reached a decision. He determined to go up to Jerusalem. Many months he had turned over in his own mind how he could redeem his people. There was only one way that he could see, but what a price to pay! We can see him as night after night he struggled on the hillsides alone with God and his own conscience. Days of pain, seeing the need and suffering of the crowds; nights of agony with his own soul. Then the power of self-renunciation came from God and he came back to his disciples saying, "I must needs go up to Jerusalem and suffer many things and be killed." Then he could say, "My peace" He had made the choice between self and others, and others had conquered. No more planning and worrying about what *he* might need or feel or suffer, only the joy of knowing that these others were to be relieved of their wants and pains. There was one more awful night when self rose up again and cried out, "Let this cup pass from me." Then in final effort he gasped, "Not my will but thine," and strength returned. With perfect tranquillity and selfless unconcern, Jesus marched down the hill to Judas' kiss and could say with authority, "They that take up the sword shall perish with the sword."

Nobody else has ever offered any other formula for peace that has worked. Ask the man with his stocks and bonds just bought, and the woman with her trip to Europe completed, if they are now assured permanent peace. Ask the preacher who has attained the big city church and the woman with the long authoritative title after her name. No, there is no need to ask. A little observation will tell you that peace lies not in self-satisfaction. Look at the nations that have built up power to impress other nations. Consider their harassed diplomats and their tax-oppressed and war-worried people. Peace lies nowhere there. Peace and self are as far apart as east and west. Peace is the companion of sacrifice and dwells only in the heart that beats out its life that others may live. The Way of Peace and the Way of the Cross follow the same signposts.

—DALE ELLIS.

Echoes From Everywhere

Ice and Snow In August

That the Lea Avenue Christian Church (Negro), Nashville, Arthur D. William, pastor, does not believe in the summer slump is evidenced by the statement that 7,500 attended Sunday evening services during the month of August. Three of the services were held in the open air and were in the nature of a twilight song service, while the fourth, attended by 6,000, was held in the city's largest auditorium on behalf of the Y. M. C. A. of the city. This was the annual service of the church called "Snow and Ice Service." The sermon topic was "As Snow in Summer," and passages from the Bible with reference to snow and ice were read. A feature of the service was carved figures of biblical characters made out of 10,000 pounds of ice. W. Wadlington, a Memphis sculptor, carved the figures, which were brought from cold storage to the platform of the auditorium just before the service.

How About Your Rag-Bag?

The Christian Hospital, Nantungchow, China, is sending out an SOS to any one who has some worn-out ribbed underwear with long legs and arms. It is used by the hospital in putting on plaster casts. Long stockings can also be used. Holes and patches matter not at all. In mailing, mark the package "old clothes, of no commercial value" and there will be no duty to pay. This is a serious request and presents a real opportunity to clean out your rag-bags if any of you still pull yourselves into lengthy underwear.

Regina On The Air

During the summer it has been my pleasure to conduct several of the morning devotional services over the air from CHWC. These services have given our church a prominence which we never had to the degree, we had this season. Then from September 9 to 14, we had our regular turn and the members worked faithfully to make the services worth while. We have had several letters and expressions of appreciation. Many have said these services are among the best ever given in Regina.

G. C. WELSMAN, Pastor.
Regina, Sask., Canada.

No Waiting for Patients in Africa

Last year we performed over one hundred operations and gave between forty and fifty thousand treatments. What a time we had, teaching hygiene at our teachers' ingathering. In 1934, we gave almost 10,000 injections for syphilis and yaws. This has always been the most popular of our treatments because it is so simple, so sure, and so dramatic in its effects. Next in popularity is dressings for ulcers and sores.

Speaking of popularity, one of our "needle" patients returned a few months later with her newborn daughter. (In French the word hospital is spelled l'hôpital and pronounced lopital.) "What is your baby's name?" we asked, and were surprised to hear her say, "Lopitala."

Last week we diagnosed and then removed at operation, an inch-and-a-half-long

bladder stone. The patient's months of suffering we trust to be over.

This morning we removed two hypertrophied breasts, a condition known as elephantiasis. The two breasts weighed over fifteen pounds.

We range from the extraction of an aching molar to a difficult and unusual type of rupture, all in one morning. Or perhaps it is the fitting of spectacles for one of our older teacher-preachers. Jack-of-all-trades and master of none! Over one hundred thousand natives and fifty whites have no other medical aid.

DONALD H. BAKER.

Mondombe, Africa.

From S. C. I. to Jarvis College

Emmett Dickson, graduate of Southern Christian Institute, Edwards, Mississippi, and Butler University, Indianapolis, Indiana, succeeds R. H. Peoples as head of the department of religion of Jarvis Christian College, Hawkins, Texas. Mr. Dickson is a young man of pleasing personality and fine abilities. For the past two years he has served on the faculty of Lincoln Institute, Lincoln Ridge, Kentucky, an interdenominational college for Negro youth. His work at Lincoln Institute was outstanding, and it is expected that Mr. Dickson will do a creditable service at Jarvis Christian College.

Largest Enrollment In Girls' School

In Chung Hwa Christian Girls' School this year there are thirty-four teachers in the middle school department, of whom five are part-time teachers; there are eleven teachers in the primary department, all of whom give full time—making a total of forty-five teachers. Of this number three-fourths are Christians. Mr. Tung Teh-Fu has continued as principal. However, he has had added responsibilities in the government agricultural work in Wusih. But because of his frequent returns to the school for purposes of administration and because of the loyalty and cooperation of the faculty, all the work of the school has gone forward. I am the only missionary on the staff of the school at the present time.

In the fall semester there were 263 students enrolled in the junior middle department, and 139 in the senior middle—or a total of 402 middle school students. There were also 244 in the primary department, a grand total of 646, the largest enrollment in the history of the school. One-fifth of these are Christians.

CAMMIE GRAY.

Nanking, China.

A Conference For Themselves

Because only three young people from Longview were able to attend the Seabeck Young People's Conference in Washington, and none at all from Kelso, Ray E. Dew of Longview and H. F. Ritz of Kelso, decided to have a conference of their own. Mr. Dew writes:

"We found we could get the use of a schoolhouse and grounds and an empty farmhouse about fifteen miles from here up one of the beautiful valleys in the hills. We got the members of the two churches to furnish most of the food from their gardens and canned goods, made a charge to the young people of $1.50 each for their share of the expense, got some of our men to furnish trucks to take them up and go get them, and put on a training school from the 26th to 31st of August. We had 15 young people there from this church, and Kelso had 13. We asked W. G. Moseley to serve as dean and W. F. Turner to serve on the faculty. We had also Miss Ruth Towne, one of our local young women who is a school-teacher, Mr. Ritz and myself as the rest of the faculty. We feel this was a worth-while activity, and most of our people hope we can make it an annual affair, perhaps taking in other churches of the district."

Nursery School In Nanking

A new project in week-day religious education work has been opened this year in our Drum Tower station, Nanking, known as the nursery school for children of pre-school age. One of the lay women members of our Drum Tower Church gave more than $300 to equip and start this work. We have two teachers who have had special training in this type of work at the Mothercraft School in Huchow. There are now twenty-two children under instruction in this project, receiving the first fundamental training in Christian living. No mission funds have gone into this piece of work.

CAMMIE GRAY.

Nanking, China.

Boys' Dormitory Opened

All beds available in girls' dormitory are taken and the boys' dormitory just opened (by special gifts of the youth of the state of Washington and Northern Idaho) after being closed for three years, is gradually filling up. We look forward to the best year since 1932-33 although funds are still very limited. Your interest and prayers are vital in giving the gospel to the Yakima Indian tribe.

DALLAS C. RICE, Superintendent.

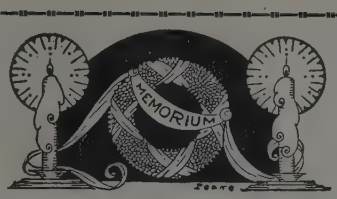
Yakima Indian Christian Mission, White Swan, Washington.

Extending the Field of Healing

Dr. and Mrs. Ching, who have been with the Nantungchow Christian Hospital for several years, have moved to Dr. Ching's old home at Taichow, where they will go into private practice, thus spreading the healing work of our Christian hospital into another new district. Mrs. Ching was a Wuhu girl and later a graduate of the Nantung Christian Nurses' Training School.

Hidden Answers

1. What Latin-American republic, adapted for cattle raising, has not a single veterinarian?
2. What pioneer missionary has recently died? Can you give the names of the seven who accompanied her to India?
3. Who is the president of the 1936 International convention?
4. What elements are embodied in a well-rounded life?
5. How has Colegio International served during the Chaco War?
6. What Silver Anniversary is being celebrated this year?
7. What are you asked to do with your rag bag?
8. Who is the new superintendent for Livingston?



Mrs. O. W. Robinson, Portsmouth, Ohio, July 21, 1935. Faithful member of missionary society, serving as treasurer for many years.

Mrs. Emma A. Robertson, September 18, 1935, Topeka, Kansas. Member of Christian Church in Illinois, Colorado Springs, and First Church, Topeka. Had a deep interest in missions and was a liberal contributor. Also greatly interested in prohibition. Age 82.

Mrs. Sara Tucker, September 10, 1935, Pleasanton, Kansas. Faithful member of missionary society and church. Age 83.

Mrs. W. J. Borden, July 29, 1935, Jacksonville, Florida. Guest in Florida Christian Home since 1922. Born in Rocky Hills, Alabama. Age 89.

Mrs. Geraldine Osgood, September 18, 1935, Jacksonville, Florida. Born in Plainfield, New Jersey, and guest in Florida Christian Home since 1927. Member of missionary society. Age 87.

Mrs. Mary (Garrison) Durr, June 10, 1935, Macomb, Illinois. Sister of the late J. H. Garrison and last survivor of that family. Oldest member of the Macomb church. Age 97.

Mrs. Bertha Leach, August 2, 1935, Macomb, Ill. Member of the church since girlhood and charter member of the missionary society. In her will remembered foreign missions and benevolence. Age 78.

Mrs. Martha Brownlee, August 13, 1935, Macomb, Illinois. Active member of church, Bible school and missionary society. Age 88. Burial at former home, Gibson City, Illinois.

Station UCMS Broadcasting

R. H. Miller, pastor of the National City Christian Church, has recently been elected a trustee and member of the executive committee of the International Society of Christian Endeavor.

John H. Booth, secretary of the Board of Church Extension, and Mrs. Booth, have recently announced the approaching marriage of their eldest daughter, Mabel Corinne, to Oscar Wilhelm Bergesen of Los Angeles, California. The wedding will take place on October 26, at the home of the bride.

Jane Brewer, who served so devotedly in Mexico for a number of years, has an appointment under Civil Service as community worker among the Navajo Indians, in one of the new centers in Arizona or New Mexico—an isolated center with a new building for primary school around which she will develop the community work. Miss Brewer's work in the rural sections of Mexico will be a valuable asset as she enters this new field of endeavor.

Mr. and Mrs. V. C. Carpenter, who have spent some weeks in this country, have returned to Puerto Rico, sailing from Baltimore, Maryland, October 8.

On the "Women and World Highways" page of this issue will be found an appreciation of the life and labors of Miss Mary Graybiel, who passed away at her home in San Diego, California, on September 16. Miss Graybiel was the last of the eight pioneer missionaries who entered India in 1882, which means that it is just fifty-three years since the Disciples of Christ entered that land.

Recent missionary guests at headquarters have been Edwin Marx, home on furlough from China; Mr. and Mrs. Lewis A. Hurt and Mr. and Mrs. E. G. Boyer, who returned from Africa via the Leicester convention; as did Margaret Lawrence on her way from China; Mr. and Mrs. T. A. Young of Japan en route to New Haven, Connecticut, where Mr. Young will take some courses in Yale; Dr. Jennie Fleming, returning to India for her fifth term.

In the 1935 *Anthology of Lyric Poetry*, published by the Galleon Press, Miss Hazel Harker, formerly missionary to Japan, and worker in Japanese Christian Institute, Los Angeles, has a contribution entitled "A Child's Prayer." Miss Harker is a frequent contributor to WORLD CALL through missionary programs and worship services, and is the author of the dramatization for Woman's Day, which appears in this issue.

Since the death of Patrick Moss early this year, the division of home missions and the department of religious education have searched diligently for a successor. They are now announcing the appointment of R. H. Peoples, who for several years served on the faculty of Jarvis Christian College, as general secretary and director of religious education of Negro work. Mr. Peoples is a graduate of Jarvis College and Eureka College and received his A.B. degree from the latter institution. He took four summer quarters of graduate work in the Divinity School of the University of Chicago. For the past two years he has served as pastor of the Line Street Church of Tyler, Texas.

The following representatives of the United Society have been appointed to membership on the joint executive committee of our Negro work for the year 1935-36: Mrs. Ora L. Shepherd, Miss Dale Ellis, Virgil Sly, Wilbur Parry, Grant K. Lewis and J. B. Lehman, who was appointed a life member of the committee.

The many friends of Dr. and Mrs. William M. Hardy, formerly missionaries in Batang, West China, will be shocked to hear of the death of their daughter, Mollie, on Tuesday, October 8, as the result of an automobile accident in Lexington, Kentucky, on October 5. Mollie has been in school in Transylvania College where she has made a splendid record and endeared herself to all her associates. Dr. Hardy is practicing medicine in Nashville, Tennessee, and the funeral was held in Nashville on October 10. Our deepest sympathy is extended to the family.

The following telegram to Grant K. Lewis of the home department of the United Society brought news of a major catastrophe at Jarvis Christian College, Hawkins, Texas, October 8:

Our main building, including men's dormitory, chapel, classrooms, dining hall and kitchens, burned down this morning at 12:10. No lives lost, no one injured, as we understand now. We do not know the origin. We are not dismayed but have faith in God and our friends for the future.

J. N. ERVIN.

Upon their return to America from Africa, Mr. and Mrs. P. D. Snipes went immediately to Mayo's for observation. We are glad to announce that Mrs. Snipes came through an operation safely and that in the case of Mr. Snipes it was found that surgery was not necessary.

Station NBA on the Air

MRS. BETTIE R. BROWN, superintendent of the Christian Orphans' Home, St. Louis, sustained very serious injury in an automobile collision the latter part of September. She is in the Missouri Baptist Hospital, St. Louis, as these lines are written, and is showing very little improvement. The accident happened just west of Quincy, Illinois, as Mrs. Brown was on her way to attend a county convention in Quincy, where she was to speak on the convention program. Her many friends are much concerned over her condition.

A reading club has recently been organized by the members of the Illinois Christian Home family. As many members of the family as care to do so, gather in the main assembly room on the first floor at 3:15 P.M. each day, and some one of the number, chosen by the superintendent to serve as reader for a week, reads from some chosen book or from the religious journals.

Annual picnic day at the beach is a day the members of the Florida Christian Home family look forward to from year to year. This year it was held the 17th of September. Friends of the family called in their cars, and took twenty-five to enjoy the event. Lunch, ice cream, a pavilion for their use, and all that goes to make up a regular picnic, were available for the enjoyment of the family.

We are glad to report that Miss Sue Steiner Hook is able to be on duty again as superintendent of the Southern Christian Home, Atlanta, after an illness that lasted several weeks.

Mrs. Goldie M. Bennett, superintendent of the Emily E. Flinn Home, Marion, Indiana, has been ill for several weeks. We hope she will be able to resume her duties before these lines appear in print.

Mrs. Katherine Dunne and family, of Indianapolis, recently presented a used radio to Mr. and Mrs. H. H. Elstun, members of the Illinois Christian Home family. The radio has been installed in the lounge adjoining the Elstuns' room on the third floor of the Home, and the occupants of that floor spend many enjoyable hours listening to the music and messages that come from afar. The Dunne family has their hearty thanks for this gift.

The Association's 1935 Christmas play, *Christmas in Scripture, Song and Service*, was prepared by Mrs. H. K. Hodgdon, and is now available, with other helps, to those Bible schools preparing to take an offering for Benevolence at Christmas time. The setting of the play is simple, suitable to any church or Sunday school auditorium, only a few principal characters are required, and familiar Christmas carols provide the music. Orders for supplies will be filled promptly.

Professor Jesse Lewis, of Rockville, Indiana, is a recent member of the Florida Christian Home family. Professor Lewis has served our churches and our church colleges well through many years, and the church is honored to serve him through the Florida Home.

New Superintendent for Livingston

J. C. Taylor

J. C. TAYLOR, former head of the Milan, Tennessee, public schools, becomes the new superintendent of Livingston Academy. Mr. Taylor assumes the responsibilities recently held by L. W. Houtchens, now connected with the city schools of Dallas, Texas.

Mr. Houtchens brought the Livingston, Tennessee, school to a high peak of enrollment and program, and during his service the academy gained state-wide recognition. His work was of high caliber and it was with regret that the division of home missions of the United Society, the local community and the host of friends and alumni who knew him intimately in his official capacity accepted his resignation.

Parliamentarian, administrator, writer, teacher, Mason, Kiwanian, Phi Delta Kappa—is J. C. Taylor. He comes to Livingston with the very highest recommendations and record of service. His training and experience admirably fit him for the Livingston field. He is a graduate of Savannah Institute, Tennessee State Normal and Peabody College, and holds B.S. and M. A. degrees from the latter institution. He brings with him the rich experience of twenty years' educational service in Tennessee and is recognized by the state board of education as one of the best school men in the area. Mr. Taylor served as principal in the Hohenwald, Coffee County Central and Hardin County Central high schools; as instructor of French and Mathematics in Montgomery Bell Academy, Nashville, and E. W. Grove, Henry County high school, Paris. He taught in the summer schools of Tennessee Polytechnic Institute and Freed-Hardeman College. He had been elected to a third year's service as superintendent of the Milan city schools when he accepted the call to Livingston Academy.

Mr. Taylor holds a long list of honors which indicate his past value and forecast his Livingston administration.

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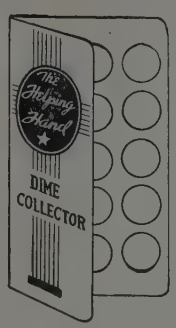

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The Spiritual Dynamic of Cooperation

(*Continued from page* 23.)

The answer is Pentecost. Was it the miraculous power of Pentecost, or was it also the natural contribution made by fifty days of prayer? God and man cooperate in all the best things of life: In our harvests, in our gardens, and in all life. Was this not true at Pentecost? Fifty days of prayer prepared the heart, put man on the right track and then God sent the power. Power must not come too soon. It is dangerous. Power in an automobile headed for the ditch is tragic. Power in an automobile headed down the highway blesses all concerned. Was the Lord ever more anxious for world conversion than he is today? If not, let us reproduce conditions and God will send the power needed for the accomplishment of our mighty task.

Excerpt from address at San Antonio.

Women and World Highways

Last of the Pioneers—Mary Graybiel

(*Continued from page* 35.)

in the States, pointed out to her the numerous opportunities for service to humanity. But she persistently replied, "There are plenty who are willing to fill these places, but not so many who will go to India." She sailed again for India in 1894, accompanied by Adelaide Gail Frost. Staunch and true, devoted and lovable Lydia Graybiel was rapidly approaching the end of her span of life.

A new station was to be opened in India, and that task fell to Miss Graybiel. Early in 1895, she visited Mahoba and after looking over the field, finally decided on a fine building spot at the edge of the town. Again she became architect, builder and general superintendent, and saw grow before her the useful buildings that comprise the Mahoba station. Mahoba presented a vast field for missionary effort, situated in a district of 2,288 square miles, not one of which bore any manifestation of Christianity until Mary Graybiel broke the first ground of the missionaries' home. Here she assumed responsibility of the orphanage and became a mother to the orphan girls who were to become the Christian women of our communities in India. Adelaide Gail Frost accompanied Miss Graybiel to Mahoba, and years later her dedication of the small medal given Miss Graybiel by the orphanage girls gave sweeping tribute to her influence:

"Where weeds grew—flowers,
Where stones bruised—pathways,
Where huts clustered—a home,
Where idolatry reigned—His sanctuary."

Miss Graybiel spent twenty-three years in India. In 1904 came the realization that she must surrender her lifetime work to others and in 1905 she returned to the United States, this time badly broken in health, seemingly ready for quick promotion to higher service. But she regained much of her strength and became an inspiration to her friends and an invaluable source of information on things Indian. Many of the long years between retirement and final release were not easy. The body suffered. The heart unceasingly yearned for India. A grateful brotherhood helped support her, first through the Missionary Society, Ministerial Relief, and later the Pension Fund.

One by one Miss Graybiel saw those first early missionaries depart. Surrounded by treasures from India and memories of a service well done, she patiently waited. Sometimes she asked for that beloved silver medal and reread the lines, "To her who saved 800 children from famine." Memory's medal might say, "To Mary Graybiel, she who sought always the hardest thing to do, and having sought, accomplished, and having accomplished, rested not content, but sought again new tasks to conquer."

Opening Semester In Our Colleges

Left to right: Dr. A. R. Main, principal of Glen Iris College, Melbourne, Australia; Dr. William A. Shullenberger, Central Church, Indianapolis, director of the Board of Education

Butler University
Indianapolis, Indiana

AN INCREASE in enrollment has been reported by Dean Frederick D. Kershner for the Butler University College of Religion for the fall semester.

The faculty of the Butler College of Religion has been strengthened this fall by the return of Professor Dean E. Walker to the staff following a two-year leave of absence spent in advance study at the University of Edinburgh in Scotland. While in Scotland Professor Walker completed work on his Doctor of Philosophy degree. Professor Walker heads the department of church history in the college of religion. While in Scotland he wrote a new book, *Adventuring for Christian Unity*, which has been published by the Berean Press of London.

Appointment of Dr. Ludwig von Gerdtell to the faculty of the Butler University College of Religion for the 1935-36 school year has recently been announced. Dr. von Gerdtell, a native of Germany and president of the German Evangelical Society, will teach courses in dogmatics and church history.

Dr. von Gerdtell served on the Butler staff in 1931-32 but returned shortly thereafter to Germany to carry on the work of establishing the Disciples of Christ in that country. Dr. von Gerdtell holds degrees from the universities of Halle, Breslau and Erlangen. His recent book, *Miracles Under Fire*, has created much comment.

Principal and Mrs. A. R. Main of Glen Iris College, Melbourne, Australia, were guests of the Butler College of Religion on Oct. 13-16. Principal Main was the speaker at the first all-university chapel on Oct. 14 and lectured before the College of Religion students on Oct. 15 and 16.

Culver-Stockton College
Canton, Missouri

Culver-Stockton College began its school year on September 7 when the freshmen arrived for two days of intensive orientation. The enrollment has increased over that of the last several years with nearly 100 freshmen from all sections of Missouri, Iowa, Illinois and surrounding states who have arrived to begin their college training.

Several changes have taken place in the faculty. Miss Maurine Mays, who was away last year on a leave of absence, returns to take up her position as head of the department of romance languages. A new department was added to the college this year when the faculty and board of trustees voted to offer work in business administration. Professor Joe C. Hootman from East Orange, Iowa, was called to take charge of that work. Professor Neil, head of the department of fine arts, was granted a year's leave of absence to pursue graduate study, and Professor Steven B. Williams, graduate of the University of Iowa, is serving in this department during the interim. Dr. Herman Hausheer comes to the college this year to teach philosophy and sociology which work was made vacant by the resignation of Professor True Taylor who goes to Cape Girardeau, a state teachers' college. Dr. John W. Heaton is the new head of the department of social sciences and Professor George Brown is in charge of chemistry and physics. Professor Willard Valentine is directing the instrumental music organizations.

Eureka College
Eureka, Illinois

College opened this year at Eureka with an increased enrollment over last year. With the specials, the total will be around 300. All of this is encouraging and is an evidence of the approval of the Eureka Plan.

Eureka students ranked high in the American Council Psychological Tests. The medium score reported by the Council for several thousands of students taking the test is 150. In the Eureka group this score was 177. The highest score according to the standard is 303. The highest score at Eureka was 333, with a number of others with high scores.

College of the Bible
Lexington, Ky.

The doors of The College of the Bible have swung open upon a new academic year. Although the enrollment is average, there are twenty-one senior students preparing for their degrees this year. This will be the largest graduating class in recent years.

In addition to the regular work two courses of special interest will be offered during the 1935-36 session. H. T. Holroyd, for a number of years a missionary to Latin America, will conduct a lectureship in missions. Allen Wilson, secretary of the Kentucky Christian Missionary Society and chairman of the National Commission on the Rural Church of the Disciples of Christ, will offer a course on the rural church.

"Karl Barth and an Interpretation of the Scriptures" was the subject of the paper presented by Professor W. C. Gibbs of The College of the Bible at the first meeting of the Central Kentucky Christian Ministers' Association in The College of the Bible. The paper was reviewed by W. J. Clarke of Sparta, Kentucky. This was the first of a series of papers on the general theme of "Issues in Modern Life Viewed Through Personalities."

Principal A. R. Main of the College of the Bible, Melbourne, Australia, was the principal speaker at the annual Cane Ridge Pilgrimage held at the old Cane Ridge Church, Thursday afternoon and evening, October 3. Principal Main is traveling through the States visiting the colleges of our brotherhood.

Student and faculty of The College of the Bible express their most heartfelt sympathy to Dr. E. E. Snoddy in the passing of his brother, H. M. Snoddy of Miller, South Dakota.

Transylvania College
Lexington, Kentucky

President Arthur Braden and family drove to the San Antonio Convention, following which they went on to California where Dr. Braden spends his vacation each year. He always plans his vacation so that it begins after the opening of the school year at Transylvania College and The College of the Bible.

Drury School of the Bible
Springfield, Missouri

The Christian churches of Southwest Missouri honored the founders of Drury

(*Continued on page* 46.)

Left to right: Graham Frank, fourteen years pastor of Central Church, Dallas, Texas, and secretary of the International Convention; Judge Jesse F. Holt, Sherman, Texas, member of the Board of Recommendations

Major Actions of the International Convention of 1935

MAKING no attempt to list all the actions taken by the convention, we list some of the major ones herewith.

Recovery and Advance

Unified Promotion proposes a program of Recovery and Advance for the total cause of Christ, including both the local church and its causes. In 1934 the giving to local churches in our brotherhood for current expenses was $8,430,367, while in 1930 it was $14,085,080. There should be recovery this year to the extent of making the total $10,000,000. Last year the offerings made through the local churches to causes outside the local field amounted to approximately $1,000,000, while in 1930 it was approximately $1,500,000. There should be recovery in this giving to make the total for the year at least $1,200,000. The recovery should be in giving both to the current expenses of the local church and to the causes of its world-wide work. Together they suffered in times of depression. Together they rise or fall. There needs to be recovery and advance all along the lines.

Amendment of By-Laws of Pension Fund

Whereby the office of executive vice-president is abolished, with changes necessary in the text of the By-Laws to accomplish that purpose.

Board of Education

In view of the fact that 1936 will mark the one hundredth anniversary of the founding of Bacon College at Georgetown, Kentucky, the Board of Education recommends that an observance of that event be a feature of our program for the year 1936, and that steps be taken to bring this matter to the attention of the brotherhood at large, with a view to deepening interest in and a more adequate appreciation of the total program of higher education among Disciples of Christ.

Military Training

The churches were urged to promote programs of education for peace and to oppose all tendencies toward militarism as subversive of American traditions and principles and of the very genius and intent of the Briand-Kellogg pact to which our government is committed. Included in this was the abolition of military training in public high schools and the abolition of R. O. T. C., and other military units from all colleges and universities not required by law to offer military training; abolition of cash subsidies, free uniforms, prizes and special honors; opposition to government subsidy of educational institutions through War Department appropriations; a program of wholesome physical education with instruction on the causes of war and on methods of international cooperation in all high schools, colleges and universities.

President and Mrs. J. N. Ervin of Jarvis Christian Institute

The convention also went on record as refusing longer to sanction or support war and demanded exemption from military service of every nature and kind those who request the same.

Peace Bonds

The convention indorsed the sale of Peace Bonds as a means of more adequate financing of the peace movement, asking the cooperation of all peace agencies in this endeavor. The movement on the part of The National Council for the Prevention of War to raise $1,000,000 for this purpose was indorsed.

Peace Resolution

Recognizing that imperialistic greed has precipitated another war which may easily engulf the whole of humanity, and recognizing also the extreme difficulty of controlling the conflagration of modern war in an interdependent society, the convention approved the actions of the League of Nations and its use of peaceful means to reach this solution, expressing at the same time anxiety about the possible effects of an attempt of the League to use military sanctions.

Conviction was expressed that another "war to end war" will not be successful and that mere negative action by the League of Nations will not be sufficient in itself to stop the present Italian-Ethiopian war and to restrain Italy from successful violation of her covenants and to preserve peace in the future. The conviction was expressed that permanent peace must be built upon international justice.

The call was made upon our country to maintain neutrality, even though the present conflict spreads into another world war, with the thought that we cooperate to the fullest extent possible in the application of economic and moral sanctions against the country named by the League as the aggressor.

The recent Congress was commended in making an embargo on the export of arms and implements of war, and the President's prompt action heartily indorsed, with the thought that the next Congress should be urged to insure the continuance of our neutrality by extending this embargo to loans and credits and to such materials of war as scrap iron, cotton and chemicals.

The churches were urged to maintain their neutrality in the face of internal turmoil, greater unemployment and deeper depression than we have yet known.

Peace Plebiscite

The department of temperance and social welfare was directed to cooperate with the Federal Council of Churches in America in its plans for a peace plebiscite so far as it concerns the members of Christian churches in the United States.

Recommendation that the convention go on record as reaffirming advocacy of adequate support of the public schools and the extension of its program to include:

1. A teaching staff adequate to give individual direction to all pupils.
2. Building and grounds sufficient for the healthful and social development of all children.

(*Continued on page 47.*)

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MATTHEW J. HYNDMAN, D. D., *President*

Nominations for Members of Committee On Time and Place, 1935-36

R. Melvyn Thompson, Indianapolis, Indiana; Bert Johnson, Indianapolis, Indiana; Mrs. F. R. Liddell, La Porte, Indiana.

Board of Trustees—1935-36

Mrs. Robert Beck, Greencastle, Indiana; Myers Y. Cooper, Cincinnati, Ohio; F. E. Davison, Chicago, Illinois; C. W. Flewelling, Decatur, Illinois; Mrs. Wm. H. Hart, Benton, Illinois; Mrs. J. Allen Kirk, Louisville, Kentucky; Arthur W. Lumley, Evansville, Indiana; Mrs. E. H. McFarland, Detroit, Michigan; W. J. McGill, Shelbyville, Tennessee; Mrs. H. B. McCormick, Cleveland, Ohio; A. H. Martin, Grand Rapids, Michigan; Mrs. True D. Morse, St. Louis, Missouri; Mrs. Warner Muir, Marion, Illinois; John Rogers, Tulsa, Oklahoma; John P. Sala, Buffalo, New York; Mrs. W. A. Shullenberger, Indianapolis, Indiana; Mrs. H. P. Strater, Toledo, Ohio; Mrs. Walter M. White, Memphis, Tennessee; Willard M. Wickizer, Maryville, Missouri; W. F. Rothenburger, Indianapolis, Indiana.

W. F. Rothenburger, Chairman.

Mrs. W. A. Shullenberger, Vice-Chairman.

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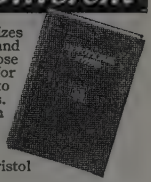

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Texas Secretaries

Five women who have served as state secretary of woman's missionary organizations. Left to right: Mrs. Berta Everts McMaster (1920-34); Mrs. Terry King (1912-20); Mrs. Bessie Hart (1934—); Mrs. Lulu Reed Owers (1910-12); Mrs. Bertha Mason Fuller, who who served two terms (1898-1900) and (1902-1908)

Elections at San Antonio

(*Continued from page* 29.)

Beck, Greencastle, W. F. Rothenburger, Indianapolis; Iowa, W. A. Knight, Highland Park, Des Moines, Mrs. E. C. Smith, Newton; Kansas, Mrs. Theodore Dunton, Independence; Michigan, Mrs. E. H. MacFarland, Detroit, Albert H. Martin, Grand Rapids; Mississippi, Miss Lucille Wooten, Shelby; Missouri, Mrs. True D. Morse, St. Louis, Harvey Baker Smith, Marshall; New Mexico, Mrs. J. Ira Smith, Miss Arlene Gibbany, Las Cruces; North Carolina, Thomas E. Morton, Charlotte; Ohio, Mrs. Charles B. Tupper, Warren, Mrs. O. L. Hull, Ashland, Mrs. H. B. McCormick, Cleveland, Myers Y. Cooper, Cincinnati; Oklahoma, O. L. Shelton, Ponca City, Harvey Everest, Jr., Oklahoma City; Oregon, Mrs. Ella Day, Eugene; Pennsylvania, H. L. Wilmouth, Philadelphia, Frank Helm, Bellview; Tennessee, Mrs. W. A. Starrett, Johnson City; Utah, Mrs. Latham, Ogden; Virginia, Mrs. O. J. Granger, Lynchburg; Washington, Dr. Slaughter, Seattle, Warren Hastings, Seattle; Wisconsin, Mrs. A. D. Harmon, Cable.

Commission on Evangelism

W. M. Lockhart, Des Moines; Bert R. Johnson, Indianapolis; Floyd A. Bash, Des Moines; Arthur Braden, Lexington; Mrs. Arlene Dux Scoville, Eureka Springs, Arkansas; Ray C. Snodgrass, Wichita; Lin D. Cartwright, Chattanooga; John D. Zimmerman, Topeka; De Loss Marken, Des Moines; Clyde L. Lyon, Eureka, Illinois; I. N. McCash, Enid, Oklahoma; J. T. T. Hundley, Lynchburg, Virginia; Cecil Cheverton, Los Angeles; A. E. Stringfellow, Des Moines; Owen M. Walker, Muncie, Indiana; George Knepper, Akron, Ohio;

Stephen E. Fisher, Champaign, Illinois; Frank Donaldson, Charleston, West Virginia; Jesse E. Wilkinson, Poplar Bluffs, Missouri; Virgil Wallace, Johnstown, Pennsylvania; E. C. Beach, Ottumwa, Iowa.

Board of Education

Members at Large for a Period of Three Years: Edgar Lloyd Smith, California; H. P. Dougherty, Missouri; H. H. Harmon, Oklahoma; Dan Troxel, Kentucky; Eli Foster, Oklahoma; Forrest Kirkpatrick, West Virginia; S. Grundy Fisher, Indiana.

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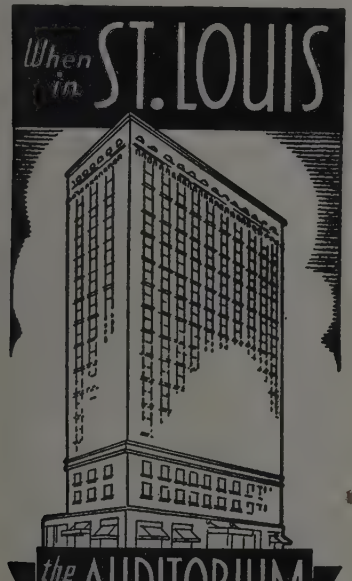
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Elected Pension Fund Trustees

Harry Hines, Wichita Falls, Texas; to succeed E. S. Jouett, resigned, term ending, 1938; Robert C. Baltzell, Indianapolis; Oreon E. Scott, St. Louis; W. A. Shullenburger, Indianapolis; the last three to succeed themselves; terms to expire in 1940.

Rural Church Commission

Rural Ministers: One-third to retire each year, J. H. Jones, Camdenton, Missouri; J. H. Wyker, North Jackson, Ohio; C. M. Ford, Pendleton, Virginia; Lee Tinsley, Rushville, Indiana; Perry L. Stone, Columbia, Kentucky; J. E. Moyer, Allendale, Illinois.

State Secretaries: Allen Wilson, Kentucky; C. C. Ware, North Carolina.

College Teachers: George V. Moore, College of the Bible, Lexington, Kentucky; E. C. Cameron, Butler University, Indianapolis.

United Christian Missionary Society: Grant K. Lewis, Indianapolis; I. J. Cahill, Indianapolis.

City Ministers: Homer E. Sala, Decatur, Illinois; W. F. Rothenburger, Indianapolis; Harry T. Bridwell, Indianapolis.

Members Board of Church Extension For a Term of Three Years

William Templin, Elkhart, Indiana; Chester Grubb, Bloomington, Indiana; W. S. Hamilton, Pawhuska, Oklahoma; John L. H. Fuller, Indianapolis; H. C. Gemmer, Indianapolis.

Left to right: M. Owen Kellison, pastor South Church, Springfield, Missouri; H. Parr Armstrong, pastor Central Church, Kansas City, Missouri; Vere H. Rogers, educational director for Missouri

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Opening Semester In Our Colleges

(*Continued from page* 42.)

School of the Bible at the District Convention at Neosho, October 8. It was at Neosho in 1909 at a District Convention that the report of a committee was adopted, authorizing the founding of Drury School of the Bible.

The relationship between Drury School of the Bible and Drury College has been a happy one. Drury College was founded by the Congregationalists in 1863. Since 1907 the college has been non-denominational but has maintained a distinctly religious and church-centered interest. Drury School of the Bible is the Bible department of the college.

Bethany College
Bethany, West Virginia

Dr. Robert A. Armstrong, acting president from western Pennsylvania, was guest speaker at the opening convocation at Bethany College, which began her ninety-fourth academic year this September. About one hundred and fifty freshmen have arrived on the campus.

Dr. Chandler Shaw comes to the faculty of Bethany College this year as instructor in history. He has just returned from two and one-half years' study in the American Academy in Rome, and in other parts of Europe. He will have charge of the courses in European history at Bethany. Dr. Shaw is a graduate of Rollins College in Florida, with the doctorate from the University of North Carolina.

Dean Forrest H. Kirkpatrick has a special leave of absence which will be spent partly in advanced study and research, and partly in rest. Some time will be spent in New York City in a psychological clinic, and later he plans to take a vacation trip to Florida.

There are several new members on Bethany's faculty this year. Dr. W. H. Erskine comes as instructor in mathematics. Miss Ruth Margaret Sparks, a graduate of Marshall College with a Master's degree from West Virginia University, is to be instructor in secretarial science. She will direct and develop this department which is new in the Bethany curriculum. Miss Ruth McKinnis becomes head of residence and social director, succeeding Mrs. Florence T. Morris, who has resigned. Miss Mary Cutlip will succeed Miss Norine Flack as assistant librarian. An additional instructor in history has been selected but no definite announcement has been made as yet. Professor B. R. Weimer will assist in administrative work, especially in connection with student relations during the first semester. He will probably continue in part-time work.

The name and biography of Wilbur J. Sumpstine, assistant professor of biology and geology at Bethany College, will be included in this year's edition of *America's Young Men*, the second edition of a volume intended to represent the outstanding young men of the nation. The book contains more than six thousand biographies of distinguished men under the age of forty-five years.

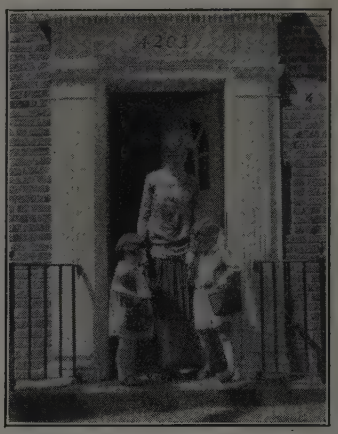
Phillips University
Enid, Oklahoma

P. H. Welshimer gave two addresses recently before the student body.

Dr. E. L. Lucas, professor of geology, served last summer in the Yosemite School of Field and Natural History. This is a school in which ranger naturalists are trained for the government for work in the National Park Service. Dr. Lucas was awarded a certificate of graduation and elected president of 1935 Field School. Dr. Lucas was elected vice-president of the Oklahoma Academy of Science for 1934-35, and is chairman of the geological section of the academy.

(*Note.—We regret that a number of college notes were crowded out this month by convention material. Ed.*)

IDEALS



One who studies understandingly the life of Jesus is impressed with one fact above almost all others—His mind and heart were filled with many great ideals.

From Him we got the Christian religion and it is our duty to teach this religion in such a way as will bring our children and youth to know the Revealer. The thinking of our boys and girls should be guided directly toward the transcendent Jesus and the ideals for which He stood.

And it is the responsibility of your church school to choose teaching materials which emphasize Christian ideals. Bethany Graded Lessons portray the ideals of Jesus with remarkable clarity. They begin with the experiences and life interests of the pupils and illustrate how the idealistic principles of Jesus can be applied to their daily living.

Through the use of these materials teachers are enabled to more effectively accomplish their task of building Christian personalities.

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	General Fund	Increase Acct. Addition Bd. Education Bd. Temperance	Net Increase	Special Funds	Increase
Churches	$11,510.30	$ 484.35	$ 2,555.14*	$ 395.10	$ 205.10
Sunday Schools	4,796.88		604.39	123.50	123.50
Christian Endeavor Societies	563.30		192.32		
Missionary Organizations	41,435.07		5,405.34*	256.60	196.60
Individuals	1,646.97	8.50	8.43*	3,406.92	2,215.92
	$59,952.52	$ 492.85	$ 7,172.20*	$ 4,182.12	$2,741.12

From Miscellaneous Sources

Bequests	$ 8,865.69	$ 7,210.67		
Interest (U. C. M. S.)	17,763.09	7,081.36	$ 1,053.82	$ 295.93
Interest (Old Societies)	4,462.62	4,462.62		
Gifts (Old Societies)	3,000.00	2,248.73*		
Home Missionary Institutions	8,185.25	489.81		
Annuities			12,480.00	3,730.00
WORLD CALL Subscriptions and Advertising	5,842.27	630.33		
Literature	5,343.56	433.34		
Miscellaneous	9,058.86	535.35*	1,837.03	1,534.48
	$62,521.34	$17,524.05	$15,370.85	$5,560.41

*Decrease.

America Organizes for Peace

(*Continued from page* 15.)

Christianity in the world. Tens of thousands of people have come to the realization that either war or Christ must go. Some eight thousand of these have gone a step further and organized themselves into the Fellowship of Reconciliation to spread Christian pacifism.

We have made up our minds. Since war is all of these evil things, we will not fight. For us this war method is unChristian. It is an offense against God, the Father of all men. We, therefore, serve notice that we will never again sanction or support another war. We will allow our own lives to be taken but we will not take the lives of our brothers. We will try loving our enemies, and see if that does not work out better than killing them. We will begin now to act as though the Kingdom of God were already here, running the risks, paying the penalties. Such a method may fail. Christ may have been mistaken, but we do not think he was. At any rate, we will bet our lives that he was right and leave the results to him. We urge all those who have the same conviction to become members of this Fellowship.

This does not mean acquiescence to wrong, but dealing with wrong in the only way that can overcome it. It means refusal to cooperate with Italy's wicked venture in Ethiopia, but it also means contrition for our own equally wicked venture in the Philippines, and an attempt to make right that wrong. It means condemning imperialism but it also means brotherly concern that the need of Italy, of Japan, of Germany for raw materials and markets shall be met, not by exploiting some native people, but by sharing our own plenty through lowering tariff walls, through giving them equal access with ourselves to the basic necessities of modern industry, and through a world government in the League of Nations.

Actions International Convention

(*Continued from page* 43.)

Reaching the Unreached

3. Adequate equipment and materials for use in the artistic, social and civic training of every child, regardless of inheritance or other discriminating factor.

Members of constituent churches urged to adhere to the principle of separation of church and state, relating specifically to the expending of public moneys.

The Liquor Traffic

1. That we deplore the tragic personal and social consequences of legalization of the liquor traffic under the Twenty-first Amendment to the Constitution of the United States.

2. We are committed to the total abolition of the beverage liquor traffic for private or public profit, and urge a sound program of education in homes, schools and churches as to the nature of alcohol.

3. We especially condemn the methods of advertising now being used by the liquor industry and challenge them on the truthfulness of many of their statements.

4. We believe that conditions demand a complete reorganization of those agencies which have in the past claimed a mandate from the churches to represent Christian citizenship in the field of political legislation and law enforcement.

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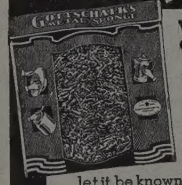

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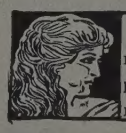

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The Last Page

In the Mirror Twenty Years From Now

WHAT will you see reflected in your mirror twenty years from now?

Will the happy curve of your mouth still be there, and the hopeful light in your eyes?

Of course, you will see the same face, with its same nose and eyes and chin, but the thoughts and actions of twenty years will have written their story there.

Will worry have plowed two disfiguring furrows between your eyes?

Will constant fear of misfortunes that never occurred have drawn a network of lines on your forehead?

Will irregular habits have robbed your cheek of its rounded bloom?

Will discouragement have put out the light in your eyes?

Will nagging and faultfinding have chased away your smile?

And will careless, slipshod habits have passed a disfiguring hand over all?

Or will love have strengthened and deepened the light in your eyes?

And the satisfaction of work well done have brought dignity and honor to your brow?

Will lines and wrinkles show only where smiles have been?

And hope and faith in humanity and understanding years alone have carved and moulded your cheeks?

Will the desire to serve others—to spread sunshine wherever you go—have shed a radiant glow over your countenance so that in spite of gray hairs and wrinkles and added years people will say—"What a lovely face"?

—MARGARET A. FROST, in *Kind Words.*

Anvil Sparks

If you were never truly thirsty, you could never thoroughly enjoy water.

If you were never famished for food, you could never enjoy bread and meat and milk.

If you have never been sick, you cannot thoroughly appreciate your health.

If you have never wondered where the next dollar was coming from to buy life's necessities, you cannot appreciate an adequate income.

If you have never felt your inadequacy to fight alone life's battle, then you cannot appreciate the help of a Savior.

—ROY RUTHERFORD.

Unsurpassed

Prof.: "This is the stadium."

Visitor: "Fine! Now take us through the curriculum. They say you have a fine one here."

Harvest

By Grace Noll Crowell

God be thanked for harvest yield,
Whatever be the sowing:
Wheat that bent with golden weight
Through the summer days;
Corn that ran in endless rows
Yellow-eared and glowing;
Or apples scarlet on the hills
In the autumn haze.

God be thanked for all of these,
But oh, help us remember
Those who have no harvest time,
Those whose hearts are sad;
Who would have toiled the summer through
For heaped bins in November
If they but could . . . Lord, meet their need
And some way make them glad.

God be thanked for yielding fields,
And for strong men to till them;
Grant them faith to plant again,
The winter left behind.
But oh, the empty cupboards, Lord,
Reach out a hand and fill them,
And open up the old lost fields
Of service to mankind.

—In *Good Housekeeping.*

The Young Men

The World rolls our brief beauty in the muck,
Our souls are counted out as disks and pawns and tags;
In peace our sinews move the wheels of Earth,
In war the cannons turn us all to blood and rags.

One little life is given us, one little life,
And yet we stumble and we falter and we stray—
What shall we pit our lives against, where shall we turn . . .
Show us the way, for we are blind, show us the way.

—MAX PRESS, in *New York Times.*

A small country weekly published the following subscription notice:

"If you have frequent fainting spells, accompanied by chills, cramps, corns, bunions, chilblains, epilepsy and jaundice, it is a sign that you are not well, but liable to die any minute. Pay your subscription in advance, and thus make yourself solid for a good obituary notice."—*Exchange.*

He was genuinely enthusiastic about the virtues of temperance, but his face made people doubt him.

Toward the close of his lecture, he squared his shoulders, held his rather large head erect, and said: "I have lived in this town all my life. In this town there are fifty-five public houses, and I am proud to say that I have never been in one of them!"

Then came a voice from the back: "Which one is that?"—*Ottawa Citizen.*

Margie had been out in the yard playing with some newly hatched chickens, and came running into the kitchen.

"Mother, aren't those little chickens ours?" she asked.

"Yes, dear."

"Well, that old hen thinks they're hers."

A Specialist is one who knows more and more about less and less until he knows everything about nothing. A Scientist is one who knows less and less about more and more until finally he knows nothing about everything.

"So that distinguished-looking gentleman in the tall hat is your leading citizen, eh? Has he received many degrees from colleges?"

"Has he? Why, he has received so many degrees we call him the 'Human Thermometer.'"

Intelligence Test

David, age seven, was taking an intelligence test. The instructor asked his name. When he said David, the instructor said: "How funny. My name is Goliath."

"I thought I slew you years ago," said David.

"Why are you late this morning, Jack?"

"I saw a sign."

"What has that to do—"

"Please ma'am, the sign said, 'School Ahead—Go Slow.'"

A little boy went to school for the first time. When he returned home his father inquired how he liked it.

"It's all right, but they ask too many questions," said the lad. "First they asked me where you were born and I told them. Then they asked me where Mother was born and I told them. But when they asked me where I was born I had to tell a lie."

"Why?" asked his father.

"I didn't want to say I was born in the Woman's Hospital and have them think I was a sissy, so I told them it was in the Yankee Stadium."—*New York Sun.*

"What's a bachelor's button, Joe?"

"One that ain't there."—*Selected.*

"What is that a picture of?" asked a small tot.

"That's the Goddess of Liberty," her big brother replied. "You can always tell her 'cause she's got an ice cream cone in her hand."

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